Philos.-Rel.
LIBRARY
FEB 7 - 1938
DARTMOUTH COLLEGE

The
CHRISTIAN CENTURY
Published Weekly

The Predicament of Peace
An Editorial

Preparing America's Women for War
By Lois Hamblin Wendell

Who Owns the Negro Churches?
By Horace A. White

Behind the Far Eastern Crisis
By William Axling

Evangelizing the Church
An Editorial

15 Cents a Copy • February 9, 1938 • Four Dollars a Year

In This Issue

EDGAR DEWITT JONES

is the minister of the Central Woodward Christian Church of Detroit and is the president of the Federal Council of Churches. He is nationally known as an authority on Lincoln and as a collector of Lincolniana.

RAYMOND M. VEH

is the editor of *The Evangelical Crusader*, youth organ of the Evangelical Church, published in Harrisburg, Pa.

ROBERT GORDIS

is the chairman of the social justice committee of the Rabbinical Assembly of America.

WILLIAM AXLING

is a Baptist missionary in Japan. He has been for many years an executive of the National Christian Council of Japan and is the author of an important biography of Kagawa.

HORACE A. WHITE

is minister of the Plymouth Congregational Church in Detroit.

LOIS HAMBLIN WENDELL

is an ordained minister, now serving as associate minister of the Congregational Church in Sydney, N. Y.

W. P. LEMON

is the pastor of the First Presbyterian Church in Ann Arbor, Mich.

Coming

Marcus Bach, whose delightful sketches will be remembered, contributes to an early issue an account, full of insight, of a religious service conducted entirely in silence by a community of deaf persons.

The CHRISTIAN CENTURY

February 9, 1938

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Staff Correspondents

EDWARD SHILLITO (London)
MARCUS A. SPENCER (Glasgow)
STANLEY A. HUNTER (San Francisco)
T. T. BRUMBAUGH (Tokyo)
R. H. MARKHAM (Vienna)
RAY FREEMAN JENNEY (Syracuse)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
ERNEST THOMAS (Toronto)
CHARLES T. HOLMAN (Chicago)
JOSEPH MARTIN DAWSON (Waco)
CLARENCE A. NEFF (Mexico)
E. GUERON (Istanbul)
VERE V. LOPER (Denver)
ADIEL J. MONCRIEF, JR. (Tampa)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
T. MARKHAM TALMADGE (Honolulu)
W. S. ABERNETHY (Washington)
E. W. STODGHILL (Minneapolis)
RAYMOND B. WALKER (Portland, Ore.)
P. OOMMAN PHILIP (Nagpur)
C. D. BRODHEAD (Philadelphia)
JOHN CLARENCE PETRIE (Memphis)
E. K. HIGDON (Manila)
EDWARD MOWBRAY TATE (Bangkok)
BRADFORD YOUNG (New York)
EDWIN A. BROWN (Milwaukee)
J. D. MONTGOMERY (Buenos Aires)
JOSEPH G. CLEVELAND (Kansas City)
JOHN S. CHADWICK (Birmingham)
J. H. MARION, JR. (Rockhill, S. C.)
J. MAURICE TRIMMER (Roanoke)
WARREN C. TAYLOR (Des Moines)
H. A. MCLEOD (Edmonton)
ERNEST M. HOWSE (Winnipeg)
O. M. WALTON (Cleveland)
WM. H. HUDNUT, JR. (Cincinnati)
G. P. MCLEOD (Vancouver)
GEORGE L. CUTTON (Albany)
BEN MORRIS RIDPATH (St. Louis)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1938 in the United States. All rights reserved. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 163
- Evangelizing the Church 166
- The Predicament of Peace 168

Quintus Quiz: Everyman His Own Anthologist 170

Contributed Articles
- Behind the Far Eastern Crisis, by William Axling 171
- Preparing America's Women for War, by Lois Hamblin Wendell 173
- 'That Church Will I Join,' by Edgar DeWitt Jones 174
- Who Owns the Negro Churches? by Horace A. White 176

Books
- Rome and the Neapolitan Revolution of 1820-1821, by Joseph H. Brady 177
- The Philosophical Basis of Theism, by G. Dawes Hicks 178
- Books in Brief 178
- Books Received 179

Correspondence 180

The Question Box 182

News of the Christian World
- Correspondence from Denver 183
- Correspondence from Chicago 183
- Correspondence from China 184
- Evangelical Church Student Conference 185
- Correspondence from England 186
- Correspondence from New York 188
- Rabbinical Assembly of America 189

The New Films 190

Calendar of Coming Events

Jan. 2-Feb. 21. Better Baptist Church Forums, Ohio.
Jan. 23-Feb. 19. Ninth Annual Cornell School for Missions, Cornell University, Ithaca, N. Y.
Feb. 1-3. Tennessee Disciples Pastors' Retreat Vine Street Church, Nashville.
Feb. 3-12. International Council of Religious Education, Annual meeting of Executive Committee and associated groups, Chicago.
Feb. 5. Foreign Policy Association, Hotel Astor, New York.
Feb. 5-10. Missionary Assembly, St. Petersburg, Fla.
Feb. 6. Chicago Sunday Evening Club; Bishop Henry W. Hobson, Cincinnati, speaker.
Feb. 6. Young People's Day.
Feb. 6. Chicago Sunday Forum, Thorne Hall; Maurice Hindus, speaker.
Feb. 6-9. Missionary Assembly, Clearwater, Fla.
Feb. 7-9. Indiana Disciples Pastors' Retreat, Central Church, Indianapolis.
Feb. 7-9. Iowa State Ministers' Convocation, Des Moines.
Feb. 8-10. Georgia Disciples Pastors' Retreat, Macon.
Feb. 8-10. North Carolina Disciples Pastors' Retreat, Hotel Bayview, near Washington.
Feb. 9-11. Missionary Assembly, Tampa, Fla.
Feb. 10. Syracuse Peace Council; Allan K. Chalmers, Broadway Tabernacle, speaker.
Feb. 10, 11. Semi-Annual Meeting, Board of Directors, National Council of Federated Church Women, Gladstone Hotel, Chicago.
Feb. 11. World Day of Prayer.
Feb. 12-15. Missionary Assembly, Jacksonville, Fla.
Feb. 13. Chicago Sunday Evening Club; Dr. Albert E. Day, Baltimore, speaker.
Feb. 13. Race Relations Sunday.
Feb. 13. Ford Hall Forum, Boston; V. F. Calverton, speaker.
Feb. 13. Alabama Disciples Pastors' Retreat, First Church, Birmingham.
Feb. 14. Philadelphia Ministerial Union, Chambers-Wylie Presbyterian Church; Dean Lynn H. Hough, speaker.
Feb. 14, 15. Inter-faith Conference on Consumers' Cooperatives and Credit Unions, Friends Meeting House, 2111 Florida Ave., N. W., Washington, D. C.
Feb. 14-16. Virginia Disciples Pastors' Conference, Lynchburg, College.
Feb. 15, 16. Missionary Assembly, Lake City, Fla.
Feb. 15, 16. United Society, Board of Trustees, Missions Building, Indianapolis.
Feb. 15-17. Oregon Disciples Preachers' Parliament, First Church, Eugene.
Feb. 16-18. Missionary Assembly, Tallahassee, Fla.
Feb. 17. Syracuse Peace Council; Joel Seidman, Worker's Education Authority, speaker.
Feb. 17, 18. Colorado Council of Churches Convocation, Central Presbyterian Church, Denver.
Feb. 18-20. Baptist State Young People's Convention, Sacramento, Calif.
Feb. 18-20. Conference on Church Music, Massachusetts Council of Churches, Boston.
Feb. 18-23. Evangelical Christian Education Institute, Mishawaka, Urban, Ft. Wayne, Indianapolis, Ind., and Celina, O.
Feb. 20. Chicago Sunday Evening Club, Dr. Ralph W. Sockman, Christ Church, New York, speaker.
Feb. 20. Temperance Sunday.
Feb. 20. Ford Hall Forum, Boston; Vicki Baum, speaker.
Feb. 20. Chicago Sunday Forum, Thorne Hall; Harry D. Gideonse, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LV CHICAGO, FEBRUARY 9, 1938 NUMBER 6

EDITORIAL

CALLING upon the American Red Cross to raise a million dollars at once for the relief of Chinese civilians who are suffering from the ravages of war, the President rightly gauged the feelings of the country when he said, "I feel that our people are deeply in sympathy with those in need in this situation." The reference is directly to sympathy with the Chinese people in their sufferings rather than in their cause, though it would be just as true of the latter. There is a story behind this headline. The state department, leaning backward in its anxiety to maintain neutrality, resisted urgent appeals by the mission boards and the Federal Council of Churches to invoke the Red Cross for this humanitarian action. When it became evident that these agencies would go directly to the people with their appeal if the government's department of peace and good will would not function, a compromise was effected which, leaving the department out of it, brought the President's message to the Red Cross and through it to the country. A proposal to give food and clothing to Chinese civilians who had been bombed out of their homes did not look much like a breach of diplomatic neutrality toward Japan, especially since Japan had already said that no relief was needed on its side. But even that imaginary danger has been avoided. The benevolent can contribute to the fund with no fear that they are helping to get America entangled in a Far Eastern war. The million dollars asked should come quickly and easily.

Red Cross Needs Million For China Sufferers

What Does the Lull In China Mean?

AN undeniable lull seems to have settled over the war in China. Except for desultory fighting around rail heads in Shantung province, little is being heard from the main armies. What does this comparative lack of action mean? To some extent, it undoubtedly means that winter weather has put a halt to troop movements. On the Chinese side, it probably means that reliance is being increasingly placed on guerrilla fighting. As Generalissimo Chiang Kai-shek's store of war materials has shrunk—and by now it must have shrunk very low—the necessity of falling back on guerrilla warfare has grown. The success of the former communist army in immobilizing large numbers of Japanese troops by guerrilla tactics in Shensi province has further served to recommend that type of fighting to the Chinese government. But guerrilla warfare, while effective, does not lend itself to newspaper reporting. Its very success depends on avoiding major engagements. On the Japanese side, the lull is said to be caused by an attempt to clear up the policy of the government in Tokyo and to rally the Japanese people in support of what it is now seen will be a long-drawn-out contest. One wonders, however, whether there may not be more than that to the apparent Japanese slackening. On January 25 the correspondent of the *New York Times* at Shanghai, Hallett Abend, managed to pass through the censorship a remarkable dispatch describing the condition of the Japanese army in Nanking. According to Mr. Abend this army, which has been in possession of the Chinese capital for more than a month, is still as much out of hand as when it first made its victorious entry. Looting continues unabated; no civilians are safe; such a reign of lawlessness as Mr. Abend describes would be held mutiny in any well disciplined army. It may be that the war moguls of Tokyo, having invaded China allegedly to restore order, now find that there is a need to restore order within the ranks of their own army.

The State Department Protests Again

IN VIEW of the tension now existing between the United States and Japan, great significance attaches to the manner in which this government handles such incidents as arise between the two nations. With victorious troops occupying conquered cities, looting is always likely to take place, and civilian rights to be widely disregarded. (Recall what happened in Peking after the Allies captured that city in 1900.) If conditions within the Japanese army are as bad as Mr. Abend asserts they are, disorders consequent on the present conquest are likely to be worse than usual. There is a way in which the United States might

make its proper protest in order to reserve all its rights and assure to its citizens ultimate payment for losses incurred, while at the same time not unduly exacerbating the relations between the two nations. And there is another way of doing the same thing calculated to magnify the importance of any annoying incidents and to hasten this country toward a point where the public will approve a diplomatic break. In its handling of the looting of American property in Nanking and Hangchow, and of the slapping of the third secretary of the American legation by a Japanese sentry, the state department has apparently taken the second of these possible courses. Any newspaperman can testify that the method followed by the department in giving out news of the trouble between Mr. Allison and the sentry was calculated to make that incident assume the worst possible aspect in the eyes of the American people. Although the actual incident was of such a nature as to yield easily to diplomatic treatment, the American people were made to believe that another grave crisis in Far Eastern affairs had occurred. It has been widely charged that there are elements in the state department which would be glad to bring on a war with Japan. One or two more artificially inflated incidents like this involving Mr. Allison will give credence to such reports.

The President Calls For A Bigger Navy

MR. ROOSEVELT finally sent his promised big navy message to Congress on January 28. The message asked for a straight 20 per cent increase in the size of the navy at present in service, building or authorized. This would be in addition to all the increases provided for in the unprecedented naval budget now making its way through the Senate. To keep the army quiet, the President at the last minute inserted recommendations for special appropriations totaling more than $17,000,000 to be expended by the war department. It is hard to tell which feature of the special message is the more disturbing, the size of the navy called for by the President or the absence of any adequate justification for the increase. The new ships for which Mr. Roosevelt asks are not, even theoretically, "replacements." They represent an absolute increase in the size of the navy to the extent of three more battleships, two aircraft carriers, eight cruisers, nine destroyers, nine submarines and enough subsidiary ships to increase the navy's fighting tonnage by 400,662 tons. To justify this stupendous sudden increase, the President can say only that "our national defense is, in the light of the increasing armaments of other nations, inadequate for purposes of national security and requires increase for that reason." This, of course, only raises again the question as to what is meant by national defense. The nearest the President comes to an answer is this: "Adequate defense means that for the protection not only of our coasts, but also of our communities far removed from the coast, we must keep any potential enemy many hundreds miles away from our continental limits." Now will the President be specific and say (a) how many hundred miles away potential enemies are to be kept, and (b) what reason there is to believe that the present navy, with its replacements now building, is not able to perform that task? As matters stand, the thoughtful citizen will agree with the executive committee of the Federal Council of Churches that this huge naval expansion proposed by the President is "unwarranted by any evidence thus far presented and is calculated in the present world situation to stimulate the spirit of fear and unrest which is the parent of war."

Priming the Pump With Cannon and Battleships

NO MERIT of originality can be claimed for the plan for economic recovery which Professor James H. Rogers of Yale expounded before the Women's Conference on National Defense at Washington on January 26. The substance of his idea is that, if the government will spend a great many hundred million dollars on military and naval armaments, the life-giving streams of currency thus set flowing through the veins of industry will revive all business, while at the same time the truculent totalitarian powers will be properly intimidated and the "military dominance" of the world will be restored to the right hands—the democratic states. In view of the occasion and the audience, perhaps the latter result was foremost in attention, but it is only the coupling of the promise of economic recovery with that of military dominance which makes it worth mentioning. Great Britain has been practicing that policy for several years. The results, for the time being, are as gratifying as a shot in the arm. Currency does flow. Business has picked up. Unemployment has decreased. It is inevitable that the spending of millions for anything, no matter what, so long as it is the product of labor, will stimulate business for the moment. It also places upon all future business a load of debt and taxes. Spending money on armaments has precisely the same immediate effect upon business that any other public spending has. It creates jobs and makes a market for all sorts of commodities, from steel to eggs. But a nation cannot spend its money and man-power on useless works, whether armaments or other, without diminishing the national wealth.

Five Years of Hitler

GERMANY has been celebrating the completion of five years of Hitler's rule. It is a chastening exercise for any journalist to refer back to the files and re-read the comments and estimates which were made at the beginning. No one took Hitler seriously enough. Predictions were wide of the mark. Things have happened which were not expected, and could not reasonably have been expected, to happen. Even those closest to the events have been surprised. Von Schleicher and Roehm were doubtless as much surprised as anyone, if they had time to be surprised before swift death overtook them in the "purge." Hitler's ruthlessness may not have been underestimated by observers, but his ability was. In view of the ends which he has sought, his policies have been highly intelligent. He found Germany a negligible factor in international affairs and has made the nation one of the most powerful in Europe. He found it practically unarmed and forbidden by the Versailles treaty to arm. He tore the treaty to shreds and turned the country into an armed camp and the nation into

a disciplined and regimented host. He found Germany as a political entity partly despised and partly pitied, and has made it feared. He found the national morale at low ebb, and by a fanatical stress upon Blood and Soil and a savage persecution of non-Aryans he has created a fictitious but effective sense of racial unity. And likewise he found German culture and scholarship universally respected and by making it an instrument of politics and propaganda has brought upon it the contempt of the world. He found the church loyal, if somewhat sluggish, and by persecution he has spurred a great part of it to a new zeal, a fresh realization of its mission and a hot resentment against his paganizing regime. He announced no five-year plan, and probably did not have one, but his achievements have been enormous. They did not merely happen. His choice of means has been both bold and intelligent. As to the intelligence of his choice of ends, the next five years may tell.

The Re-thinking of Congregationalism

OXFORD and Edinburgh and other influences have stimulated American Congregationalists to undertake a bold and thorough audit of the spiritual resources of their denomination, a fresh estimate of the meaning of its history, and if necessary a reorientation of it in relation to world Christianity. Five groups of thoughtful men have been organized in as many cities, from New York to Los Angeles, which will pursue parallel paths of research during three years. All this may be viewed as preparatory to the International Congregational Conference which will meet at Wellesley, Mass., in the spring of 1940. Such a frank facing of the facts of denominational history and of present-day realities and responsibilities calls for the highest degree of courage and intelligence. No religious group in America is better equipped with these qualities. There is a special urgency for such a study at the present time by this group and by others who have a like polity and a similar religious outlook. The "ecumenical mind," now in process of formation and becoming articulate, is seeking to find the elements of universal validity in the faith and practice of all the churches. The things of value which each church possesses are not likely to find adequate representation in the common councils unless they are voiced by those who hold them dear. As has already been said in these columns, the congregational polity and the conception of the church which goes with it received somewhat less than sufficient emphasis at Edinburgh. Congregationalists, Baptists and Disciples, having much in common on these points, have also a common duty to the religious world to make clear the merits of their position, and to do that they must first take stock of what they have to offer.

American Labor Cold To Citrine Plan

FAR too little attention has been given by the press to an action taken by the executive council of the American Federation of Labor at its recent Miami meeting. The council refused to endorse the so-called "Citrine plan," and thereby put itself on record against any government policy which might involve the United States in an Asiatic war. The "Citrine plan" took its name from Sir Walter Citrine, conservative British labor leader who also serves as president of the International Federation of Trade Unions. Of this international body the A. F. of L. is a member. In the name of the I. F. T. U., Sir Walter asked the A. F. of L. to approve a proposal whereby organized labor in Great Britain, France, Russia, Holland and the United States would call upon those governments to impose a complete financial and economic embargo on Japan, with mutual promises to use their armed forces if that became necessary to make the blockade effective. The relations between Sir Walter and the British government (which knighted him) have been so close that the A. F. of L. had good reason to believe the plan had official British endorsement. It is, at the least, hardly conceivable that Sir Walter would have proposed it to the American labor body had the British government offered any objections. And it is known that considerable pressure was exerted on this side of the Atlantic—some of it from exalted quarters—to induce the Miami meeting to give the Citrine scheme a favorable reception. Why did the A. F. of L. turn thumbs down? The reason seems to have been a wholesome fear as to what will happen to union labor if war comes and the war department's pending industrial mobilization plans go into effect. Labor leaders know those plans are much more than a paper menace. Mr. Roosevelt called for their enactment into law when he submitted his extraordinary naval building program to Congress. On the day they go into effect, labor will be at the mercy of a single industrial administrator who is certain to be a big business executive. As long as there is an industrial mobilization plan in the offing, labor is well advised to decline to vote for any proposal that involves a risk of war for any purpose.

Van Zeeland Surveys World Economic Situation

IT WAS a large order that the British and French governments gave former Premier Van Zeeland of Belgium, when several months ago they requested him to make a general survey of the world economic situation and formulate suggestions as to policies which may improve the internal conditions of the nations and diminish the tensions between them. His report has been submitted and published. Its specific recommendations are, for the purposes of this comment, less important than its general spirit and tone. It advises a tariff truce to give international trade a chance to recover; a general application of the most-favored-nation policy, subject to exceptions to check dumping and to provide for regional interests; the abolition of quotas on imports, except agricultural products; and an international monetary standard to prevent fluctuations of value in the medium of exchange. The general tendency of all this is quite obviously in the direction of an economic internationalism under a regime of relatively free trade, and against the building up of economic nationalisms behind the protection of tariff walls. It is viewed as essential to the success of any world program that there shall be economic collaboration by Great Britain, France, the United States, Germany and Italy. It is equally important, in Van Zeeland's judgment, that

there shall be conciliation between the democratic and the totalitarian states, between the "haves" and the "have-nots." These latter words cannot be juggled into a formula by which to excuse aggression at the expense of weaker powers, but they do stand for certain realities which cannot be ignored. When the governments sit down with this question of the unequal distribution of the world's resources they will be grappling with a problem that would be hard enough if all nations wanted justice and were willing to submit their claims to a court, but will be infinitely more difficult when some of them want advantage and are determined to fight for it.

Evangelizing the Church

IN an editorial in this place last week, it was pointed out that there is now running through the churches of Western Christendom a contagion of affirmation much like that which characterized the primitive church itself. Many Christian leaders testify that a veil seems to have been withdrawn from their eyes and that they are now seeing the truth of the Christian gospel as if it were a new revelation, in much the same way as the early Christians must have seen it.

There is an awakening to the fact that the church's thought has been led into a wilderness of alien ideologies. But the church is now in the way of discovering that its own historic ideology is not something to be ashamed of, or to be adjusted to the ideology of secular culture, or to be held true only if it is diluted with liberal interpretations, or to be shelved as suitable enough for a pre-scientific age but not suitable for our sophisticated time. On the contrary, the opinion is gathering force that the church must inscribe on its banner the bold affirmation: Christianity is true!

If this is so, if there is abroad a new and joyous conviction that Christianity is really true, and if this conviction is grounded in something more than a momentary emotion—that is, if it can give a reason for itself—we may expect a new evangelism to emerge, a fresh presentation of Christianity to the world. But this evangelism must begin within the church itself, for if the world stands in desperate need of faith, no less does the church stand in need of it. There has never been a time when Christian faith was at so low an ebb, when its basic convictions have been so shaken, when its mind has been so cluttered with diverting irrelevancies, and when its local congregations have resorted to so many devices and tricks as substitutes for the essential functions of religion.

It will be an enormous undertaking, this, of calling the whole church from its wanderings in the wilderness of secular ideologies back to its historic and essential character. Let us look first at the problem in the terms of the local church. The chief difficulty here arises from the fact that both the laity and the minister have grown accustomed to the thesis that if the church is to save the world it must speak to the world in the world's own language. This thesis has been iterated and reiterated for decades in American Christianity. We have a type of church which calls itself "progressive," and the *credo* of "progressivism" is just this doctrine of adopting the point of view of the secular community in the presentation of the church's message.

A church thinks of itself as "progressive" if it adjusts itself, its activities and its teachings to the secular community in such a manner as to make itself acceptable to the intelligent and decent people of the community. Adherence to the church is thus made easy, requiring only the minimum of commitment to any specifically Christian outlook or responsibility. By this procedure the threshold of membership is lowered to a moralistic or social or cultural level. The "progressive" church takes its place, with naive pride, beside the Rotary Club and the Better Government Association as a good-fellowship organization having a side interest in social and political reform. It is numbered among the important "community assets."

American Protestantism is largely ruled by this "progressive" conception. It is not a question of the difference between conservative and liberal, though the so-called liberal churches are more thoroughgoingly and frankly "progressive" than the churches which have a conservative theology. But the whole body of American Protestantism is infected with it. It is this fact which makes of dubious significance the annual statistics of numerical increase. The membership of the churches may be growing larger, but whether these same churches are growing correspondingly stronger in those elements of Christian witness which are the essence of the church's life—that is a matter upon which no one has thought it important to gather statistics.

When, now, the new evangelism presents historical Christianity to the average Protestant church in any of our more sophisticated American communities the evangelist must be prepared to be received with much expostulation. He will find himself working against the grain of the collective attitude of the church. It is an attitude which has been formed and conditioned by the "progressive" conception that churchly success demands that the gospel shall adapt itself to the prevailing secular ideology. His affirmation that Christianity has an ideology of its own, that this ideology is not interchangeable with any other ideology in secular culture, and that the very life of Christianity depends upon the acceptance of this ideology, upon its conservation and critical development within the Christian community—this affirmation he will find to be uncongenial to the prevailing mood of the church. "We are beyond that," he will be told.

Some will charge the evangelist with being a reactionary or a fundamentalist, neither of which he is. Others will say that he is reviving the old conflict between religion and science which has been so comfortably resolved by the slow capitulation of Christian faith to the categories of science. He will be instant in disclaiming any such purpose or result, and will insist that no one exceeds him in sympathy with the work of science, in hospitality to its findings, and in the demand that scientists be accorded the fullest freedom in laboratory, library and forum. But he will go on to affirm that Christianity deals with a subject matter of whose very existence science, as science, knows nothing. It deals with man, and science does not know man at all—it knows only certain of his elements and his functions. Whenever science touches man, he vanishes in some abstraction: a physiological body, a psychophysical organism, a process, or whatever; but he is no

longer man. Christianity has to do also with God, and science is unable even to ask the question whether there exists such a being as God, to say nothing of answering it. Christianity deals with both man and God in their concreteness, while science deals with nothing in its concreteness.

Still others will say that our evangelist is seeking a way by which both he and the church may escape from the social responsibility of the Christian religion. To this he will reply that it is the modern attempt of the church to practice the social gospel which has directed attention to the thinness and impotence of our "progressive" churches—they could not make the social gospel function without sacrificing more and more of their essential churchly character. And he will add that it is only a church which cherishes and embodies the historic ideology of Christianity that is able to bear or can hope to discharge its Christian responsibility for the character of civilization.

We have a long way to go before we shall bring our American churches consciously into the great stream of historical Christianity. Much evangelism needs to be done inside the churches. And this holds also for the institutions upon which the churches depend for their leadership. Sitting at a luncheon of theological teachers in Edinburgh last summer, Principal J. S. Whale, of Cheshunt College, Cambridge, remarked in conversation that our theological seminaries are graduating men into the Christian ministry who have not yet learned what the gospel is. This was a startling remark, and it cannot be dismissed as a bit of rhetorical exaggeration or, if it was intended to be taken seriously, as a display of arrogance on the part of one who identified his own conception of the gospel with the gospel itself.

Anyone acquainted with the student body of almost any high ranking theological school knows how deep is the intellectual confusion into which these young men are plunged. It is a confusion which in but few cases grows less as the day of graduation and ordination comes. It is not strange, then, that many young ministers either abandon any independent intellectual life of their own and pragmatically adapt themselves to the conventional pattern of church life, or stubbornly thrust an alien ideology upon their people with the result that their ministry is one of constant tension and disquiet leading frequently to disappointment and failure.

It is plain that our theological seminaries need to be evangelized. They, too, have been seduced by the ideology of science and have lost the power to affirm that Christianity is true—true in the terms of its own ideology. Here more than at any other place in our system of Christian institutions the gospel is being eclipsed by disciplines which divert the thought of both teachers and students from the concrete historical reality of Christian faith. Chief among these diverting disciplines is the psychology of religion. This discipline sets the pattern of the young minister's whole approach to religion. Its subject matter is religious experience. The reality and authority of the objects of religious experience are held to be unimportant in comparison with the experience itself. Theology is held at a discount. History is irrelevant. Metaphysics is regarded as old-fashioned. The possibility of apprehending ontological reality is abandoned. "Things are what they are experienced *as*." Values as objectively *given* are displaced by the subjective process of evaluation. The concept of Christianity as an objective historical revelation of God, gives way to the concept of religion as the "enrichment of experience." Thus in comparison with the august realities of the Christian faith what engages the student preparing for the Christian ministry is too often psychological piffle.

Theological education must not be too harshly blamed for this preoccupation with subjectivity. The psychology of religion is the logical outcome of Protestantism whose conception of salvation by faith alone, with its hectic emphasis on individual conversion and subjective pietism, has furnished it with its chief subject matter and its method. Protestantism itself is to blame for the fact that Christianity has been reduced to the level of mere psychology. The new evangelism cannot make a "goat" of the theological seminary—it must evangelize Protestantism itself which long ago carried salvation away from the plane of history and lodged it in the subjectivity of the inner life.

The keynote of the new evangelism is the affirmation that Christianity is true, and by this is meant nothing less than that God has revealed himself in history in a manner which makes his grace available for all men. Man's "experience" in receiving the grace of God is not the test or measure of the grace; it is only his response to what God has already and forever done. To base a theological education upon the psychology of man's *response,* as though that were the important and controlling aspect of salvation, is a legitimate development of Protestantism, but it is also its *reductio ad absurdum.*

The great field for the new evangelism is thus Protestantism itself. In sacrificing history, in subordinating the church to the Bible, the creeds and an inner experience, Protestant ideology must be held responsible for the reign of subjectivism in Western Christianity. The new evangelism must bring it back to objectivity; that is, to history; that is, to the Christian church; that is, to the revelation which God made of himself in the little community which gathered about the person of Jesus long ago and which became in history the carrier of his saving grace for all men in all the ages.

But this evangelization of the church by the new-old gospel cannot be accomplished merely by preaching to adult Christians. It involves education. The church has always been conscious of its responsibility to impart the treasures of its faith to the new generation. It was endowed with a kind of instinct so to do. We are told by modern students of the early church that our Gospels actually took shape under the pedagogical requirements of the Christian community, and that they bear a coloration and even contain a considerable body of material determined by their pedagogical use. Protestantism, especially in America, has neglected this primary Christian function. This neglect was logical enough in the light of its doctrine of salvation by faith alone. When the American secular community proposed to take over the total task of education, the Protestant churches, naturally, fell in with the idea. They continued, however, to make a gesture of Christian instruction in the Sunday School.

But, like the theological seminaries, the Sunday School has fallen victim to the psychology of religion. We have now a religious education, based upon psychology, which concerns itself with the child's "interests" and "reactions"

and with the "cultivation of attitudes," rather than with the objective realities of the Christian heritage. The sterility of this form of religious education is becoming manifest, even to those who are unable to point out its essential fallacy. The gross fact which all can see is that our scientific religious education is not successful in tying youth into the life of the church. Leaving the Sunday School, only a small percentage join the church. They may in after years come back by way of the moralistic or the social appeal, but they come in at a lower level.

Protestantism is notoriously failing to impart the lore and ideology of the Christian faith to its children. They are ignorant of the church's Bible, of its hymnal, of its classic prayers, of its creeds, of its liturgy, of its legends, of its history. We are letting the Christian generations run out because the Christian tradition is not being handed on. The lore of the church is of the essence of Christianity. Here, at the point of its educational function, Protestantism must be evangelized. The perpetuation of a non-Roman type of Christianity depends upon the initiation of Protestant youth into the heritage of the faith.

If Christianity is really true, true in its own right without benefit of any secular ideology, the church itself must be evangelized before the world will seriously heed the church's witness.

The Predicament of Peace

SIGNS multiply that the United States is moving toward a far-reaching change in its Far Eastern policy. The combined naval display with the British at Singapore; the rapid transfer of long-range bombing squadrons from the mainland to Hawaii; the unprecedented naval building program; the sharp tone of the notes evoked by recent incidents at Nanking—these and other developments all point in one direction. They indicate that the American government is preparing to follow a much more assertive course with reference to the crisis in China. And as this readiness to deal sternly with Japan increases, the fears of those Americans who abhor the idea of this nation becoming involved in an Asiatic war likewise increase.

The growing tension within government circles is already registering among the churches. Within the past two or three weeks a number of meetings have been held to canvass the relation of the nation's Far Eastern policy to the churches. Some of these have been held by denominational peace bodies; some by interdenominational groups. Some have been held publicly; some in secret. All, if reports which reach us are dependable, have been seeking a strategy for the churches to follow in relation to the possibility of American involvement in a Far Eastern war. In almost all these meetings this search for a strategy has revealed a split which apparently divides the leaders of the American churches almost evenly into two camps.

This divided counsel in the presence of a possible war crisis contrasts strikingly with the near-unanimity by which many church bodies registered their rejection of the war system only a few years ago. There was, to be sure, much spirited debate over the anti-war resolutions which swept through denominational and interdenominational governing bodies in the middle 'twenties, and many of the laity were suspected of lukewarmness toward the pacifistic position so widely announced by clerical leaders. On the whole, however, the churches then seemed to be moving almost as a body toward a renunciation of war. In view of the actions then taken by official church bodies the secretary of the commission on international justice and good will of the Federal Council of Churches, Dr. Walter W. Van Kirk, was fully justified in entitling his book, reviewing the trend of those times, *Religion Renounces War*.

Today the situation is altogether different. Recent gatherings of church leaders, reviewing the policy of the United States in the Far East, have seemed able to agree on only one thing. They have proved practically unanimous in their opposition to Mr. Roosevelt's demand for extraordinary naval building. The aggressive nature of the naval building proposals has been so clear that none of the church groups, so far as has been heard, has been able to stomach them. Beyond that, however, confusion of counsel has prevailed. Churchmen who still vie with one another in expressing their abhorrence of war are dividing sharply—just as churchmen divided before April 1917—over their moral responsibility in the face of Japan's lawless assault on China.

In the main, there are two schools of thought among these church leaders. Confronted with the demand for moral guidance for the nation as it faces this new problem in its international relations, one group of churchmen is indicating its belief in the righteousness of collective action to restrain and punish treaty-breaking nations. Another group insists that, in a period like the present, the highest moral responsibility resting upon the United States is to maintain a maximum area of peace by resolutely keeping out of all war. As is always the case when grave issues are at stake, each group tends to apply epithets to the other. Members of the first group are called interventionists by their opponents; members of the second are stigmatized as isolationists. If it be understood that the interventionists believe that the United States should intervene in the Far Eastern fighting only as a member of a group of nations pledged to vindicate the sanctity of treaties and to restrain an aggressor, and that the isolationists believe that the United States should preserve its isolation only from war, then the two terms can probably be used without great injustice to either party.

In the first group, the group which believes that the United States should join in collective action to restrain and punish Japan, are to be found most of the leaders who once struggled so hard to take this country into the League of Nations. This is a natural development. The idea of collective action against Japan is a league idea; it is the sanctions program of article XVI of the league covenant applied to a specific offender. Undoubtedly the women's Conference on the Cause and Cure of War, whose recent convention is reported on page 173, had this league concept in mind when it voted sweeping approval to the application of economic sanctions against Japan. So had the executive committee of the World Alliance for International Friendship through the Churches when, at a meeting about two weeks ago, it approved the government's search for a method of restraining an aggressor.

These church leaders who are for collective action

against Japan do not want war. They protest that the course which they favor is calculated to make war impossible. What they favor, in plain words, is a combination of nations which will impose a sufficiently tight trade embargo on Japan to ruin that country, backed by sufficient armed forces to dissuade Japan from any attempt to break the blockade by force. In this combination of nations, Great Britain and the United States must certainly work as partners. Other participants might include France, Russia and Holland. Coupled with the idea of keeping essential war materials and credits from Japan would go the idea of supplying China with munitions and money. But the proponents of this policy insist that it need not, and would not, lead to war.

Church leaders in the other group are by no means convinced that an embargo policy, sufficiently rigorous to bring Japan to its knees, could be carried out without war. Nations in desperate straits will resort to desperate measures, as the British navy concluded when Mussolini threatened to break the sanctions imposed to stop his Ethiopian conquest. Moreover, the theory of Japanese acquiescence in a blockade backed by the British and American fleets leaves out of account possible moves by Japan's fascist allies, Italy and Germany. These leaders hold it not only unrealistic but dangerously misleading to minimize the possibility of war always implicit in a sanctions program. They do not believe that war can end war, or even that war leads to a political situation more just and stable than obtains before the fighting begins. Their skepticism in this respect is a result of experience in the World War and the years which have followed. For this reason they withhold approval from any government policy which might, in certain eventualities, involve the United States in the Far Eastern conflict.

This is by no means a complete outline of the position of the two groups which are seeking to influence church action on the Far Eastern policy of the government. But it is sufficient to indicate the main lines of argument, and it should be sufficient to indicate how difficult it will be for the churches to make a choice which satisfies their moral requirements. For one fact which emerges from study of these mutually exclusive policies is that neither of them fully protects all the moral values to which the churches are dedicated. The choice toward which the churches are being driven is not a choice between an unsullied good and an unmitigated evil. The churches are not about to cast a vote for God or the devil, for righteousness or sin, even though impassioned voices from both sides will assure them that they are. The truth is that once again, in a crisis of confused relative values, the churches will have to choose on the basis of relativities. And either choice will involve the possible sacrifice of values of tremendous importance.

Consider the sacrifice which may be involved in approving resort by the government to a course of collective action against Japan. Such action may mean, at no far distant date, another approval by the churches of war. There should be no misunderstanding, no vagueness as to this. Bishop G. Ashton Oldham of Albany rendered an important service at the recent meeting of the international justice department of the Federal Council when he reported that the state department refuses to speak of an economic boycott of Japan as a "peaceful" means of action, the more so since Bishop Oldham is himself convinced that the time has come when the United States must take positive steps to curb Japan as an aggressor nation. Economic strangulation is *not* peaceful action, since to be effective it must be backed by fleets and those fleets must be instantly ready for action with a nation which may at any moment, under the lash of despair, decide that it prefers to go down fighting rather than starving. If war is the denial of Christian values which so many churches and so many Christians have said that it is, approval of a policy which may lead to war will involve a moral sacrifice on the part of the churches of far-reaching consequences.

But on the other hand, the Christian conscience finds it hard to sit by in impotence while an international brigand is at the throat of his victim. Any resolution in favor of American isolation from war at all costs involves a surrender of the attempt to restrain and punish a wrongdoer. There can be no doubt that the people of the United States consider Japan a wrongdoer. Despite all the pleas in Japan's behalf—and the case has never been more persuasively stated than it is on another page of this issue by that great missionary, Dr. William Axling—American opinion holds Japan guilty of an unprovoked assault on China. The public mind is far nearer unanimity in this respect than it was in holding Germany guilty twenty years ago. Not to intervene under such circumstances is felt by many to mean a surrender of a fundamental moral value—the righteousness which consists in distinguishing between good and evil, giving active support to the good and opposing active resistance to the evil. An America which takes no active steps against Japan, one distinguished church leader warned the Federal Council meeting already mentioned, is following the example of the only character in Scripture who washed his hands of responsibility for a moral choice, Pontius Pilate.

The reality of this moral dilemma confronting the churches must be acknowledged by all who have studied carefully the problem of American action in the Far Eastern crisis. In this editorial we desire simply to place the main outlines of the dilemma as clearly as possible before American churchmen. If the nature of the problem can be made clear we believe that it will become equally clear that *any* decision which the churches make is likely to involve the sacrifice of certain dearly held values. Such an understanding may help toward reaching a decision, not under the influence of abstract moral slogans, but in the pursuit of the highest values which, in this world of relativities, are at present attainable.

Of one thing, however, we are convinced. No decision which the churches may reach will in the long run prove even relatively satisfying to their consciences unless it endeavors fully to take into account the conditions which will be created after the crisis is over. The exalted moral expectations with which the churches supported America's entrance into the war twenty years ago could hardly have mounted so high, or later have fallen to such depths, had there been any realistic previsioning by church leaders of the realities of the peace. This time, let it be hoped, church leadership will not decide whether to support or oppose American intervention in the Far Eastern crisis until full consideration has been given to the world situation which would exist after that intervention. If the

churches in this country are to retain any moral authority whatever, they must see to it that they are not found lending their support to another crusade which will bring in its train the moral reaction and disillusionment which followed the World War.

Everyman His Own Anthologist

EDITOR THE CHRISTIAN CENTURY:

SIR: Show me your scrapbook and I will tell your biography. Not indeed where you were born and when, nor the schools and other places of learning you frequented, but the real you. If you should wish to tell your own life—and everyman's life is a miracle—you might turn up those books in which perhaps you collected the passages from books which impressed your awakening mind, or perhaps those programs of meetings, or concerts, or even dances, or those cuttings from the press, in which you made your first perambulations in the Street of Ink. There you will be seen—the real you.

Is it still the custom of such as read books to collect from them and write out passages which ring the bell within? I am inclined to doubt whether youth has enough time in these days for such things. He is so busy, poor thing. We had so much more time when we were very young. So they say. But that is not the point; it is enough to say that youth might spare some of its scanty leisure—when it is not speeding over land and ocean without rest—to prepare a scrapbook. It would be a spiritual diary to which the writer might return in later years with amazement perhaps, perhaps with admiration, and certainly for instruction.

Have you never observed how surely an anthology reveals the mind of the editor? And great is the honor due to editors! When learned thinkers discuss what inspiration means in the writers of sacred books, do they allow for the inspiration needed by the editors? Certainly there were anthologists busy in those ancient times. Not all the songs of Israel were given immortality in the Book of Psalms, and the Book of Isaiah did not contain all that this sublime prophet said during the years of his mission. It was a long journey which he had to go, when he cried, "Here am I, send me," and many were the words which he spoke. But what we have left is an anthology. And why not believe that the selector also had his own appropriate inspiration?

We are revealed by our objects of admiration. It is just indeed to say, as many have said, that a man's greatness can be measured not by the things which he condemns, but by those which he admires. It is not the passages against which youth writes in the margin "rot!" or the latest term of contempt (can you tell me what it is?) which determine his character, but those which he underlines, and if he is wise copies out and pastes in a solid and durable book. Words that stood out in letters of fire; lines which you could not bear to read aloud, lest your voice would break; calls which reverberated in the halls of the house of life—these will tell the story of your soul, and you may return to them in after years with a little amusement but far more gratitude.

If we listened to rebellious voices in those days, who shall say that the years have brought us wisdom? Perhaps the rebel youth was right. If in our ears the horns of fairyland have ceased blowing, are we perfectly sure that the fault is not in us? It is one thing to dwell in silence, another to be deaf.

That even a scrapbook can serve as an autobiography there is good evidence, none clearer than the anthology which is called *Alan Parsons' Book*. It is, as another book was said to be, "a jumble of lovely things," and yet there is a unity. It does tell me, who did not know the collector, what manner of man he was in his grave and gay moments alike. It is as Max Beerbohm says, a "Temple of Preferences."

I can see no sufficient reason why every man should not build such a temple. He need not throw it open to sightseers, but he can keep it for himself. So I end where I began with the proposition that we are revealed in our scrapbooks.

Ever yours, ready to give advice,

QUINTUS QUIZ.

VERSE

The Face of Lincoln

THAT face revealed a God-sent light,
A will that with proud powers could cope;
A face, how kind, yet firm for right!
A face, how sad, yet full of hope!

Man's hatred cut the furrows deep
Upon the face of him, our king.
Those weary eyes—he could not sleep
Amid our greedy trafficking.

And yet his patience did not wane
Though malice filled those eyes with tears.
The Lincoln face—its grief and pain—
Shall haunt us for a thousand years!

THOMAS CURTIS CLARK.

Orchestra Conductor

STRANGE magic he has worked with his baton:
That music comes upon us with a spell,
And when it leaves, discord and doubt have gone!
The potent sorcerer has fathomed well
A remedy for fevers of the heart
That burn to no availing; he can cure
The deep malignancies of strife that start
In subtlety; his wizardry is sure.
But more than medicine, the music throws
A charm upon the future and the past.
Who heeds the incantation truly knows
A healing efficacy that will last.
Not dark, but clear, the magic of this night,
Remembered for its radiance of light!

ELINOR LENNEN.

Behind the Far Eastern Crisis

By William Axling

I DEPLORE beyond words the present Japanese-Chinese crisis. However, this is not an isolated outbreak in the relations of these two nations. Back of it are complicated causes, tangled problems and long years of troubled history.

The centuries have witnessed a continual process of give and take between these two nations. In art, literature, religion and many of the useful crafts Japan is deeply indebted to China for many of the values which enriched her older culture. Yet as far back as six hundred years ago the two countries were sending punitive expeditions to each other's shores in an effort to iron out the kinks that intermittently clog the relations of neighboring nations. Over a long period of years a vacillating regime in Korea proved a trouble breeder between them. During the past half century Manchuria has oscillated in and out of the picture, disturbing their relations.

Contributory Factors

Deeply involved are those issues of national security over which Japan has already been forced to fight two major wars. In the Sino-Japanese and the Russo-Japanese wars Japan offered the flower of her manhood and piled up a large national debt in order to secure herself from encroachments from the Asiatic mainland.

Population pressure, an annual increase of from 900,000 to 1,000,000; rapid industrialization forced upon her by this increasing population and her limited area of land; cutthroat economic rivalry buttressed by tariff and quota barriers in the lands where she has sought to develop her foreign trade, a trade on which she absolutely depends to feed the increase in her population and on which her national destiny hangs; repeated disillusioning experiences in her relations with the "have" nations of the West—these are some of the explosive factors back of this present crisis.

Japan is a virile and fast growing nation. Such a nation cannot be asked simply to sit down and die. She must discover some way of safeguarding the future for her people. She tried emigration but the doors in America, Canada, Australia and New Zealand were closed against her. She turned to industrialization, but trade barriers were hurriedly raised against her in every Western land. The only way left open was some form of physical and economic expansion.

Alongside of this must be placed the fact that China today has become the battleground of a titanic economic struggle in which all of the major nations are participating. In the background of this Sino-Japanese crisis the great powers are maneuvering for the upper hand in China's vast and fast expanding market. In this economic rivalry Japan is not only a participant but the target of the contending forces.

The history of Western nations certainly does not qualify them to sit in judgment on Japan. The "have" nations of the West secured their territories and present status through exploiting and dominating weaker peoples. This does not justify the use of such methods today. But it ill behooves these nations to hang on to their holdings with one hand while they point an accusing finger at Japan with the other. Rather let them show a willingness to share and to help Japan to find a way out of her perplexing position. Discriminatory immigration legislation, trade barriers and the refusal of the Western nations to insert a clause into the Treaty of Versailles recognizing racial equality, have forced Japan to carve out her destiny on the Asiatic continent. From Japan's point of view these nations drove her out of the West and now they are attempting to block her in the East.

From Japan's earliest years of intercourse with the West until the passage of the discriminatory immigration legislation and the rebuff which she received at the conference of Versailles, she was eager to team with the democratic nations and do her share in the building of a fairer and finer world. Finding, however, that the "have" nations are committed to a policy of perpetuating their monopolistic hold on the bulk of the earth's natural resources, Japan lost faith in cooperative and collective internationalism and has taken refuge in the fascist bloc.

Without a painstaking and judicial study of the complicated causes that crowd the background of this conflict it is impossible to comprehend the issues involved. I plead therefore that friends abroad reserve judgment, give themselves to a careful study of the underlying and deep-rooted causes which have brought about this regrettable estrangement between Japan and China, realistically face the stern hard facts of experience which Japan has experienced in the past, and understand the problems which confront her.

Looking Within

I recognize that Japan has made serious mistakes in her relations with her neighbor across the Yellow sea. What Western nation's record is clean in its relations with its weaker neighbors? If Japan's approach to China should be made through a far-reaching program of cultural exchange and unselfish service and not with such a heavy emphasis on economic, industrial and strategic advantage, Japanese-Chinese relations would probably be speedily placed on a happier basis.

China, however, has also made mistakes in her relations with Japan. The ten years of Japan's conciliatory policy in China, following the Washington conference, were notably lacking in any favorable reaction or response from China. Conciliation seems to have been interpreted as a sign of weakness rather than self-restraint on Japan's part. Moreover, China's education of her youth to look upon Japan as a foe has strongly militated against the establishment of better relations.

One thing can be said with confidence: the Japanese people as a people yearn for peace in Eastern Asia. They hold in their hearts no hatred for the Chinese people. They sincerely desire friendly relations. However, the psychology of the Japanese people and the nation's social structure with the imperial family at the center, commanding a loyalty and allegiance that is akin to religious devotion, makes

them exceedingly apprehensive of the communistic menace which looms across the Manchukuan border and in certain areas of China. They feel that the ideology and goal of communism threaten a deadly thrust at that which is dearest to their hearts and aim at overthrowing the empire's centuries-old structure with its rich heritage and deeply rooted traditions.

A Fairer World

The reader may question whether Japan will be able to realize her avowed purpose in China through the means which she is employing. He may doubt whether force — no matter who uses it—can create the kind of world we all long for. He must not fail, however, to enter into a sympathetic understanding of the destiny-determining crisis Japan is facing. Moreover, we of the West must give ourselves to the creative task of discovering ways of easing the economic tension that frets and frightens Japan and constructively move forward toward a fairer distribution of the earth's area and its resources.

The colonies under Great Britain's control represent a territory 101 times greater than that of her domestic area. France has 29 colonies with a total area 21 times that of her domestic area. Holland's colonies have an area 60 times that of her home area. Belgium's colonies have an area 80 times greater than that of the motherland. The density of Belgium's population is a matter of constant comment in circles where population problems are studied. In terms of arable land, however, the density of Japan's population is 20 per cent greater than Belgium's, with over 2,500 people to the square mile.

In the realm of trade the following figures show Japan's economic stake in China. Two-thirds of Japan's total trade is domestic. The other third is foreign. Of this overseas trade 24 per cent is with China. Of America's total trade only 8 per cent is foreign and a bare 2 per cent of this is with China. In other words, the economic interest in China which Japan is attempting to safeguard is 100 times that of America. Great Britain is the second largest foreign investor in North China. Her holdings are valued at approximately $24,000,000. As compared with this, Japan's investments in North China and Manchukuo total a round billion.

A Challenge to Christians

To Christians of West and East this conflict is a ringing challenge. We have a will and a passion for peace. That, however, is not enough. We must explore and realistically open the way to peace. Existing injustices in the distribution of the earth's area and its resources as evidenced by the fact that only one-seventh of the earth's area is available for half of its population must be recognized and, regardless of the sacrifice involved, provisions must be made for "peaceful change" on a world-wide scale.

We Christians of the "have" nations should be awake and vocal regarding these injustices and create in our respective nations a conscience and a public opinion which will make readjustments and changes possible. These territorial, economic and social adjustments and changes must be so drastic and fundamental as to lay a real foundation for peace. Not an enforced peace but a peace that will flower out of just, human and Christlike economic, industrial, social and international conditions and relationships. No other peace is genuine or secure.

America must bear her share of responsibility for Japan's being what and where she is today. On the credit side stands the role America played in bringing Japan into the fellowship of nations and America's active support when Japan moved to throw off extraterritoriality and assume the full status of a world power; the mediation of an American president which resulted in the Treaty of Portsmouth and the termination of the Russo-Japanese War; America's large-scale relief at the time of the great earthquake—a gesture of friendship the Japanese people will never forget—and America's contribution to Japan's educational, religious and cultural life since the opening of the Meiji era.

America's Influence

Unfortunately there are serious entries on the debit side. Among these are America's maneuvering of Japan out of Shantung at the Washington conference and her pressure upon Great Britain resulting in the scrapping of the Anglo-Japanese alliance; the passage of the discriminatory immigration legislation which left an unhealed wound in the hearts of the Japanese people; the refusal of America's representatives at Versailles to allow a racial equality clause to be written into the Treaty of Versailles. These are milestones that mark the trail along Japan's decision to work out her future in Eastern Asia. America's failure to join the League of Nations and her insistence on a naval ratio that leaves Japan with a fear that she is vulnerable to attack are also contributing factors.

For the peace of the Pacific it is of paramount importance that American-Japanese relations be kept unimpaired. The destiny of the Pacific is largely in the hands of these two nations. They must cooperate in stabilizing the Pacific area. A nonpartisan and good neighbor attitude on the part of America in this crisis will in the long run enable her to render her largest service both to Japan and to China.

In Christ's ideal of the kingdom of God we have the better way. In his pattern prayer, "Thy kingdom come, thy will be done on earth," we have the goal, the motive and the spirit that must govern those who would build an enduring peace. Within this divine framework there is no room for boycotts that bring starvation upon innocent peoples, nor for a propaganda of hate that intensifies and perpetuates enmity.

Ties of trade are not enough. Cultural contacts are not enough. Friendship alone will not suffice. There must be developed the God-implanted consciousness of identity and kinship between nations and races and a passion and purpose to do God's will before a world brotherhood can be built.

Munitions of War

SPAWNED out of flame and steel, they propagate
The smoke, the fury that have lent them birth,
When, from their wombs of fire, the midwife Hate
Sends sparks and ruin forth into the earth.

STANTON A. COBLENTZ.

Preparing America's Women for War

By Lois Hamblin Wendell

A THOUSAND WOMEN met in Washington from January 18 to 21 to consider "The Cause and Cure of War." They represented eleven leading women's organizations with a combined membership of seven million. I looked forward eagerly to attending this annual conference, for I had read much of its thorough and objective methods of study. I expected to find on the program some discussion of the respective merits of the conflicting policies of collective action against an aggressor nation and of neutrality. I expected to find some place given to the divergent views of delegates regarding the problems of peace and war. What actually happened?

We who were delegates heard a good deal about the need to amend the present neutrality act to permit our government to draw a distinction between an aggressor nation and its victim. When a delegate objected that after such revision the policy could no longer be called neutrality, we were assured that neutrality is a myth. I heard just one speaker who disagreed with the whole concept of collective international action against an aggressor nation. She was one of five speakers in a round table discussion on conditions in the Far East. All the others were arrayed against her. The Conference on the Cause and Cure of War has apparently ceased to foster a search to discover and deal with the cause of war, and has adopted a "cause" of quite a different character—the cause of collective action with "other peace-loving nations." The twin objective of the conference is peaceful change, especially through the reciprocal trade agreements program.

Economic Action Against Aggressors

The delegates of the eleven organizations which support the conference met in separate groups to discuss the proposed program emphasis for the year 1938. In the delegation of the Missions Councils, where I was a member, there were several questions concerning the final clause in the program: "Congressional measures providing for peaceful cooperation with other nations in financial and economic measures designed to withhold aid to an aggressor and treaty-breaking nation." One delegate asked if such measures, under certain circumstances, might not lead to a situation where the pacifist position would no longer be valid. After some hesitation, the presiding officer said she supposed that such a situation might conceivably occur. However, the leaders of the conference reiterated several times that the means of coercing other nations must be "peaceful"—that we are not yet ready to send our troops to China.

A small group of us signed an appeal to the findings committee to safeguard our position by inserting an affirmation that "warlike methods are not only futile but also sin." We expressed our agreement with the conference's policy in supporting the state department in negotiating reciprocal trade agreements, but questioned the policy of coercing an aggressor. We closed with an affirmation of our belief "in the power of concerted good will to achieve peace." In the general discussion of the conference program, which followed on the next day, no mention of our appeal was made by the findings committee, or of the report against an economic boycott which was made by a minority of another group.

War Dangers Admitted

A number of the speakers at the conference warned against the individual boycott of Japan as ineffective politically and likely to unite the Japanese people in favor of their government's policy toward China. One or two speakers went so far as to point out that the privileged nations must do all in their power to remove the economic inequalities among nations before we can wield the dangerous weapon of the economic boycott with "adequate moral armament," as a University of Chicago professor phrased it. Another speaker pointed out that economic sanctions, unless employed by all the nations, will have no practical effect, and if employed by a group of strong nations are likely to lead to war. However, the conference voted to support measures which would provide for "cooperation with other nations in financial and economic measures, not including war, designed to withhold aid to a treaty-breaking nation."

It has been the especial pride of this women's conference that it deals with all the problems of war and peace realistically. This year, however, realism seemed to break down at the point of economic pressure, for many of the very leaders who supported the use of economic sanctions admit that they may easily lead to military sanctions. To vote, therefore, to start upon economic sanctions but to withhold approval of the methods which economic sanctions may make necessary, seems unrealistic in the extreme.

The logic of the conference leaders, however, has apparently carried them further than they realized. Among the other matters dealt with in our closing business session was a tentative report of the study commission on national defense. Last year a first report was published, "dealing primarily with the make-up of the national defense establishment of the United States." This year the committee had outlined the relation of national defense policies to the conduct of foreign affairs. Four conclusions were reached, among them this: "We must seek out and take advantage of opportunities to work with other nations to prevent crises from occurring. If crises do develop, we must be prepared to enter into progressive sanctions which involve economic measures and *even the use of military force.*" (Italics mine.)

Military Force Approved

At the convention there was some questioning as to how far we would commit ourselves in voting for the adoption of this tentative report, but the chair pointed out that we were only accepting the committee's report, and empowering it to go on with its work. Yet on the day after the close of the conference, this headline appeared in the *New York Times:* "Collective Action Set as Peace Basis. Women delegates approve 'even use of military force' in

the event of crisis." The news article went on to quote from the report on national defense, "also approved by the conference." Whether this newspaper interpretation was authorized by the conference committee or not, it seems likely that either from the outset of next year's conference, or after its conclusion, the National Conference on the Cause and Cure of War will be committed to a policy which does not limit it to the use of "peaceful means" in dealing with aggressors.

There were great notes struck at the conference, as when Carrie Chapman Catt gave a powerful arraignment of war, ending with a prayer that the delegates might feel shame for all mankind because of man's greatest sin, war, and when Mrs. Harper Sibley closed the conference with a magnificent address on "War and Religion," in which she pointed out that all our peace efforts must be founded on the realization that the brotherhood of man is derived from the fatherhood of God. But from the general trend of the conference and its findings, one wonders whether, as happened in the World War, another peace movement will find the only cure for war in another "war to end war."

'That Church Will I Join'

By Edgar DeWitt Jones

THE Illinois prairies were knee-deep in June as a lone horseman rode along the highway. The man on horseback was lank and bronzed, with high cheekbones and a smoothly shaven face, deeply lined. He wore a tall hat and the skirts of his black coat fell in folds about his mount. His friendly eyes looked out from beneath shaggy brows and seemed intent on the road ahead. Once he reined in his horse and watched with amusement a pair of chipmunks scampering in a playful chase on the top rail of the worm fence that lined the road. He seemed in no great hurry and permitted the bay gelding to take his time.

At a spot where a road intersected a second horseman appeared, also garbed in black, but wearing a soft felt hat with wide brim. This man was bespectacled and, in contrast to the other horseman, was short and stocky. He must have recognized the high-hatted one from afar, for he waited at the crossroads until he was within hailing distance and then called out: "Howdy, Judge, mighty glad to see you."

I

The rider addressed as "Judge" smiled broadly. "How are you, Brother Cartwright?* It's good to see you. But I'm not entitled to the handle you've given my name. I'm not a judge, as you must know."

Cartwright chuckled. "All you lawyers are potential judges, I'd say; and after a man's been practisin' law for twenty years or so, it seems natural to call him judge. You're headed for Springfield, I take it?"

"That I am, and let's jog on together as far as we can. Are you preaching somewhere tonight?"

"Yes, at Beardstown. I'm starting a revival over there. You couldn't do better, sir, than go along with me. It wouldn't hurt you to go to church and hear a gospel sermon. I'm thinking it would do you a heap of good."

The lawyer smiled again. "I guess you're right, Brother Cartwright; nobody enjoys a good sermon more than I do. I reckon I've heard more sermons than most men in this section. Sometimes I think of myself as a sermon-scarred veteran."

Peter Cartwright pulled sharply at his bridle reins, for his gray mare insisted on making a meal of the vegetation that grew along the roadside. "That's probably true, Judge; you're a fairly regular churchgoer, but religion doesn't seem to take with you. Now, I'll admit that hearing the gospel is good as far as it goes, but hearing without doing is vain. You know how the Sermon on the Mount ends. The man who heard and didn't do anything was like the fellow that built his house on the sands, and when the storms came, the very time that he needed a house the most, it fell, and great was the fall thereof."

The lawyer gazed overhead at a cloud formation which resembled a ship in full sail on the bluest of seas. He seemed of a mind to call attention to this ghost ship on high, changed his mind, and returned to the subject. "Yes, Brother Cartwright, I know that's in the Bible. I've read it many times. I was brought up on the Scriptures. It was from the pages of the Bible that I learned to read. I have never outgrown the Scriptures, and never expect to. The Bible is the best book in the world."

Cartwright nodded vigorous assent. "Sometimes I think you are gospel-hardened, Judge, and the day of your visitation may be passing more swiftly than you think. As a watchman on the walls of Zion, I am obliged to tell you that, whether you like it or not."

The humorous smile faded from the rugged face of the lawyer, to be replaced by a look of sadness and pain. "You may be right, Brother Cartwright. Anyhow, I take no offense and respect your sturdy belief in the gospel you preach. As for myself, I often feel like a small nubbin among a lot of big ears of corn.

> O, why should the spirit of mortal be proud?
> Like a swift-fleeting meteor, a fast-flying cloud,
> A flash of the lightning, a break of the wave,
> Man passeth from life to his rest in the grave.

Do you know that poem, my friend? It's a prime favorite of mine."

Cartwright frowned. "Yes, I've read it, but I'm not much for poetry, though I do allow that that poem is enough to make even a gospel-hardened sinner take warning. Now let me read you something that you ought to hear."

The revivalist unfastened a pocket in his saddlebags and

*It is probably unnecessary to say that except for the statement which provides the title to this story the conversation is entirely imaginary, although it is not without verisimilitude in view of the fact that Cartwright and Lincoln not only were contemporaries but were acquainted with each other and at one time even ran against each other for Congress.—THE EDITORS.

took out a small volume bound in black. The riders reined in their horses to a slow walk. Cartwright turned a few pages and began to read in a voice that was deep and resonant:

> The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times so abominable in his eyes, as the most hateful and venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince: and yet it is nothing but his hand that holds you from falling into the fire every moment. 'Tis ascribed to nothing else, that you did not go to hell the last night; that you was suffered to wake again in this world after you closed your eyes to sleep; and there is no other reason to be given why you have not dropped into hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given why you haven't gone to hell since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship. Yea, there is nothing else that is to be given as a reason why you don't this very moment drop down into hell.
>
> O sinner! consider the fearful danger you are in. 'Tis a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God whose wrath is provoked and incensed as much against you as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment.

II

The preacher, his face stern, mouth grim, closed the book and returned it to his saddlebags. They rode on for a space in silence. It was the lawyer who spoke first:

"Cartwright, do you really believe that doctrine?"

"Believe it! Why of course I believe it, every word of it. It is gospel. I could show you chapter and verse for this doctrine, if we had the time and you were really interested. Don't you believe it?"

"I can't say that I do," mused his companion. "At any rate, not as the proposition is stated in that form. It is a partial view of Christ's teachings; taken by itself, it proves too much. It is offset by other teachings, diametrically different in tone and spirit. In truth, the life of the Savior, his own acts and attitude toward sinners is against the spirit of the passage you have just read. By the way, Brother Cartwright, who wrote it? Nobody of this generation, I would say."

Peter Cartwright killed a horsefly on the flank of his mare with a deft motion of his bridle rein. "Jonathan Edwards wrote it; a great man, sir, wrong on some things, to be sure, but right on this. Edwards is a true Bible preacher. Ever hear of him, Judge?"

"Come to think of it, yes. Billy Herndon has some of his books. Billy is a great reader, you know, but he prefers Theodore Parker to your man Edwards. Ever hear of him?"

Cartwright said something under his breath that sounded like "infidel," but the other ignored it and continued: "I would say that Edwards was better than his doctrine; at any rate better than this doctrine that you have just read to me. It is an ex parte view of Christ's teaching, Cartwright, and it won't scour; I tell you, it won't scour."

"That's where you are wrong, Judge. It's hard doctrine, but it's true, and you and I, and everybody, have got to believe it or be damned. Judge, why is it you have never joined Christ's church? You support the church; you attend its services; your wife belongs; you are bringing your children up in the church. Why don't you set a good example and join Christ's church? 'Come ye out and be separate,' is what Paul says, Judge."

III

The deep-set eyes followed the flight of a meadowlark that flew across the road only a little ahead of the horsemen and disappeared in a tuft of grass in a nearby field. Then he turned toward his companion, reached out a long arm, touched lightly the sleeve of the revivalist, and spoke with great deliberation:

"Cartwright, if any church will inscribe over its altar as its sole qualifications for membership the words of the Savior, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and thy neighbor as thyself,' that church will I join with all my heart and all my soul. . . . That's how I feel about it. Show me such a church. I want to see it. . . . Sometimes I think I'd give most everything I possess to find such a church."

The preacher was about to reply when the conversation was interrupted by a loud halloo from an adjoining meadow. A farmer hastening toward them called out: "I say, Mr. Lincoln, light and hitch; I've got to see you about something important."

The lawyer halted his horse, turned to Cartwright, who had also stopped. "Brother Cartwright," he said, "let's rest our nags for a spell, while I swap a yarn or two with Joab Brigham here. He's a Campbellite, and I have a notion to sic him on you, and watch the fun. The pair of you are pretty evenly matched. It would be as good a tussle as Ike Miller's dog put up against the old coon he tackled over in Johnson's grove one night a year ago. When it was over, the dog's tail was missing and a hind leg broken, while the coon's ears were chewed up and one eye was gone. They killed the coon, but Ike called the fight a draw."

And Abraham Lincoln threw a long leg over the side of his horse and dropped to the ground, his lean frame shaking with laughter.

For Toyohiko Kagawa

NOW, as before, the misdirected nail
Pinions the innocent hand.
But pain is seminal:
Now, as before,
Feet riveted upon a cross
Shall travel further than unshackled feet.
Weep on, great lover of the dispossessed,
Weep. Shame a heartless world,
For in your grief
We see the tears of God.

EDITH LOVEJOY PIERCE.

Who Owns the Negro Churches?

By Horace A. White

WITHIN the last two years something important has happened in Detroit—something nobody expected. Labor in this capital of the motor industry has waked up. What is even more surprising, Negro labor has waked up. And the Negro minister, to whom the aroused worker naturally turns for leadership and support, is caught unprepared. He is in most cases utterly bewildered. And in the few instances where he is not bewildered, he is likely to find when he begins to take action that his church, which he thought was the one institution belonging to the Negro, is actually the property of the big white industrialists.

The disturbing development, so far as the average Negro pastor is concerned, is a result of the growing readiness of his people to make common cause with the white worker. Negroes are joining labor unions. Such a development is new and alarming to the Negro preacher. Has he not preached all his life that the hope of the Negro rests in the generosity of the rich people? Has not the Negro been lynched by the poor whites of the south? And is not the poor white man who has left his farm in the south to become a factory worker in the north the same deadly enemy of the black worker?

Crumbs No Longer Suffice

But when the Negro minister tries to remind his hearers of these things he finds himself preaching to empty pews or deaf ears. The Negro worker is beginning to believe in the reality of human brotherhood, especially if the brothers are workers. In spite of what the preachers have been saying, the Negro workers of Detroit no longer believe that the crumbs from the tables of the controllers of industry are better than a man's place in the line of march of American workers, with head high and shoulders back in the struggle for economic justice.

Yet in spite of the fact that the Negro church has so far failed him, the Negro worker still looks to it for help. It is the one institution which he has been taught to think of as his own. He has contributed to it a substantial part of his earnings. Today when many people are turning away from the church, the Negro still clings to it. It is all he has. In the city of Detroit the largest Protestant church is a Negro church, and there are literally hundreds of other churches serving the Negro population. In these churches lie tremendous possibilities of leadership. But who owns the churches? Negroes have always supposed that they do. But do they?

It is common knowledge that politicians have learned how to exploit the Negro politically through the use of the Negro church. We are finding out in Detroit that the industrialists have learned the same thing. Let us see how they do it.

In Detroit the people interested to see to it that the Negro stays anti-labor start with the preachers. The methods used are very subtle, and in most cases the Negro preacher himself does not detect them. In most manufacturing plants when men are needed a personnel department takes the necessary steps, drawing upon lists of men previously employed or depending upon employment agencies. But in Detroit the procedure is somewhat different, especially when it comes to hiring or rehiring Negroes. For example, the Ford plant needs five thousand men. The Negro preacher is asked to send men from his church with a letter. On days when men are needed at the plant the offices of the Negro churches are full of men seeking to get letters for work at Ford's. On the face of it, this seems fine. It would be fine if the procedure had no other object than to get the unemployed workers a job. But that is not the whole story, by any means.

Putting Pressure on the Preachers

A few months ago a group of progressively minded Negroes brought A. Phillip Randolph to Detroit. Mr. Randolph is one of the most militant and intelligent labor leaders among the Negro people. His work in organizing the Pullman porters is looked upon by both labor and capital as one of the shrewdest and finest pieces of labor organizing that has been done in this country. The only large buildings that Negroes have for such meetings are the churches. The largest church was secured for the meeting. Word got around among some of the men who have to do with the employment of Negroes in the factories (for example, Mr. Donald Marshall of the Ford plant) that Mr. Randolph was coming to this particular church to make a speech. The church had not been secured twenty-four hours when men in the church who worked in the factories were threatened by their bosses in the factories that if they permitted Mr. Randolph to speak, they would be the first laid off and their minister would not have the privilege of securing them another job. The pastor of this church is liberal-minded and stuck to his guns. This did not end the fight. It is rumored that some of the men were dismissed and told that they were dismissed because they allowed the speech to be made in the church.

A few months after the appearance of A. Phillip Randolph in this church the Detroit Scottsboro Defense Committee sought the church to hold a large mass meeting. The committee was informed that the church could not be secured if men who were interested in the labor movement were to appear on the program. It was made clear to the committee that to allow the Scottsboro Defense Committee to bring labor speakers to the church would be jeopardizing the jobs of the members of the church in the various factories and especially at the Ford plant.

Throttling Free Speech

One is likely to say that this is true in only one church. On the west side of Detroit, in the vicinity of the Ford factory where a great many Negroes live (and a great many of these Negroes work for Ford) there is an organization among Negro workers known as the West Side Improvement Association. This organization conducts on every New Year's day an emancipation program at one of the churches in the neighborhood. This year they selected a

Negro minister as the main speaker, who is known to be interested in the Negro workers becoming a part of the general labor movement. The program which this West Side Association had arranged had nothing to do with unions nor was the speaker to deal with Negroes and unions in his speech.

The use of the church was granted before the pastor of the church knew who the speaker was to be. When it became known that this particular minister was to speak, the minister of the church informed the organization that the meeting could not be held in his church if a person friendly to labor was to be the main speaker. In explanation the minister said that it would mean the dismissal of members of his congregation from the Ford plant and that his privilege of securing jobs for members of his church would be taken away. In other words, certain employing officials at the Ford plant would take reprisals against him and his congregation, if a labor speaker was allowed even to appear in the church.

The organization was not daunted, however, by the refusal of one minister on the west side. It made the rounds of the other churches seeking permission to have the meeting. All the churches gave the same answer. Representatives of the organization were informed, however, that they could have their meeting at any of the churches if they secured another speaker.

Looking at this one may feel that the incident is of little consequence because it affects only a few Negro workers in a large city, but no one who knows the methods of industrialists will be disposed to take that view. The use of religion by employers to control the thinking of Negroes is a dangerous thing for all labor. Industrial organization of workers cannot stand in Detroit unless the Negro stands with it. The industrialists, at least, know this.

The one organization through which the Negro ought to feel free to express his hopes and to work out his economic salvation cannot help him because the Negro does not own it—it belongs to the same people who own the factories. Therefore, the effort to make the Negro worker labor-conscious is going to prove one of the most difficult jobs of our generation. The leadership of the Negro people is still in the hands of their clergymen and will be there for years to come, and these clergymen are at the moment leading for the industrialists rather than for the welfare of the Negro. While that situation exists, the plight of the Negro worker will remain what it is: he will be segregated in unions and discriminated against by his bosses. He will be a tool in the hands of the controllers of industry—his fellow laborers will look upon him as an enemy.

It should be said that there are ministers who recognize the plight of the Negro worker and are prepared to give him the leadership he needs and has a right to expect. But such ministers among Negro people are too few to be heard at present.

BOOKS

Papal Neutrality, Not Impartiality

ROME AND THE NEAPOLITAN REVOLUTION OF 1820-1821, A STUDY IN PAPAL NEUTRALITY. *By Joseph H. Brady. Columbia University Press, $2.50.*

THIS ADMIRABLE study of an episode in the struggle of democracy against the allied autocracies of Europe, in an age when rulers feared liberty more than tyranny and when the church gave its blessing to the most oppressive "legitimate" sovereigns but rated defenders of popular rights as no better than heretics, is very instructive with reference to the attitude of the papacy and the methods of Vatican diplomacy in such conflicts.

Napoleon had been out of the way for five years, the Congress of Vienna had remade the map of Europe, the great powers had mutually pledged their word to crush every sign of political liberalism that might appear, and Pius VII was back in Rome ruling as an absolute monarch the most misgoverned state in Europe, when the Kingdom of Naples staged a bloodless revolution which gave it a constitution. This book, which bears the *imprimatur* and *nihil obstat,* is a detailed study of the diplomatic incidents and consequences of that revolution, with the special purpose of showing how perfectly the Vatican preserved the neutrality proper to a spiritual power.

It may fairly be said that the scholarly author, going to sources and documents, has proved his case, so far as concerns technical diplomatic neutrality. The quality of that neutrality is indicated by the attitude toward the passage of an Austrian army through the States of the Church to coerce Naples into annulling its constitution. Neutrality required protest; friendship to Austria required no protest; and the pope's desire to see the constitutional government of Naples suppressed caused him to welcome Austrian intervention. It was indeed, as Professor Brady calls it, a "quandary." Consalvi, papal secretary of state, wrote in code to the nuncio in Paris: "The Holy Father does not intend to refuse passage to the Austrian army, but the court of Vienna cannot fail to see that, in view of the peculiar situation of His Holiness, it is indispensable that his nonopposition be in some way veiled." It was! Neutrality was preserved; but the army went through and the constitutional government was wiped out, thus removing a source of liberal infection from which it was feared that constitutionalism might spread to the papal state itself.

The anxiety of Pius VII to prevent the seeds of political liberalism from being carried into the vast area of central Italy over which he ruled as arbitrarily as any sultan or tsar can be readily understood. His preventive methods are illustrated by his handling of a prison disturbance at Civitavecchia. It was vaguely suspected that this disorder had some political significance and that constitutionalist agitators from Naples had stirred it up, though Professor Brady says that it "seemed to have no immediate object and to consist chiefly in a refusal to settle down for the night." It was punished by the execution of thirty men by a firing squad and the imprisonment of fourteen for terms ranging from ten years to life. In modern terms, one might call it quite a "purge."

The author admits very frankly and states very fairly the firm opposition of the pope to any limitation upon his absolute political power in the States of the Church, which at that time extended from fifty miles above Naples to the river Po. He errs, I think, in asserting that the Vatican preserved "strict impartiality," as well as technical neutrality, toward

the Neapolitan government when it adopted the Spanish constitution of 1812; and errs again in stating that the pope had no objection to constitutional government *per se* (outside of his own domain), and attempting to prove it by citing his ready acquiescence when Ferdinand VII, under pressure of a revolt, reestablished that same constitution in Spain only a few months before the Naples episode. Carlton J. H. Hayes, a Roman Catholic historian of unimpeachable repute, says of the Spanish situation that "nobles and clergy protested vehemently against the constitution" as soon as the danger of foreign intervention was past; that, "taking advantage of these protests," Ferdinand had renounced the constitution, abolished the Cortes and restored the inquisition; that, under threat of revolt, he renewed his oath to support it but with "no serious intention of keeping his pledges"; and that "the clergy and nobles resisted the execution of reform legislation." *(Political and Cultural History of Modern Europe,* I, 770.) If "Pius VII readily recognized the new order of things" under those conditions, it does not prove much about his or his church's "strict impartiality" in regard to constitutional government.

But granting the fact of the Vatican's close alliance with the conservative powers in the suppression of political liberalism wherever it might appear, Professor Brady has given a microscopically accurate picture of the process by which it maintained technical neutrality while effectively cooperating for the maintenance of absolutism.

W. E. Garrison.

High Thinking

The Philosophical Basis of Theism. *By G. Dawes Hicks. The Macmillan Company, $3.00.*

THERE was a time—perhaps it still persists—when brains in religion were under suspicion on many fronts. There were those who accepted doctrines just in proportion as they appealed to credulity. Others, who were strict separatists, put reason and revelation in contrast, and these, in turn, gave rise to rationalists, who rejected all that could not be subsumed under the categories then at hand. Now, however, the anti-intellectualists and the stream-of-lifers are in the saddle, and are like the famous horseman who rode off in all directions. When the intellect is not used as a lubricant for hysteria, it is a hewer of wood and drawer of water, a mere afterthought for the expedient and the utilitarian. In the best tradition of Hibbert Lectures, this volume offers no such abdication of grey matter. It contains the clear and mature reflections of a philosopher, whose pen is that of a ready writer, upon the central affirmation of the religious consciousness—the existence of God.

Professor G. Dawes Hicks, known to all readers of the *Hibbert Journal* for his reviews of philosophical writings, acknowledges certain self-imposed limitations in relation to such subjects as immortality and the problem of evil, but these were inevitable. As it is, we find such weighty themes as these: Is religion autonomous, or must it submit to the tests of philosophy? Can mysticism be exempt from conceptual formulae? How fare the conventional arguments for the existence of God in these days? Are our ideals and values essentially objective? Is there an increased tendency toward pantheism? Moreover, the contents of these chapters are addressed primarily to those who have abandoned both "a miraculously attested revelation" and the attempt to demonstrate the existence of God on purely *a priori* ground (pp. 9, 126, 197). Within these restrictions, the present reviewer would pay tribute to one of the fairest and best treatments of the subject that it has been his privilege to read.

The subject-object relation is repeatedly referred to in the various arguments. In the opening chapter, it is applied to the epistomological field. Knowing, as distinguished from what is known, is subjective and hence is open to error. Then, in the lecture on "Man's Place in Nature," scientific naturalism, an effort to treat nature as "a sum-total of inter-related *objects*," is said to be the confusion of the *knowledge of an object* as if it too were an *object* to be known. Once again, the tendency of all mysticism to resolve the difference between subject and object in an ultimate unity with God is declared to promote a concept of the most real with the least content. Like Buber in *I and Thou,* Dr. Dawes Hicks resists vigorously the idea of absorption so prominent in the Upanishads and in the deification of our nature found in the Western mystics.

When we come to the cosmological argument in Chapter V, Hume's idea of causality, with its closed system of logical sequences, is disputed on the ground that here again the entities under consideration are treated as *objects* independent of any *subject.* It is in this connection that the author shows the limitations of the doctrine of evolution. Finally, on the question of pantheism, which he regards as a coming issue, the difference between the knower and the known is consistently maintained, and even God, as an existent reality, must be one of many existents.

The reviewer counted, in these pages, some twenty-six major thinkers with whom the author differs, but this only serves to illustrate the freedom and originality of his contribution. He emerges with a conviction that God is a self-conscious being, never experienced in absolute isolation but in correlation with what is other than the Divine. He is "intrinsically or unconditionally necessary." Furthermore, moral ideals are regarded as essentially objective. The writer to the Hebrews insists that "he that cometh to God must believe that he *is.*" From reducing him, the condition of our seeing no less than the object of our sight, to the dimensions of an academic question, Professor Dawes Hicks delivers us.

W. P. Lemon.

Books in Brief

The Syrian Desert—Caravans, Travel and Exploration. *By Christina Phelps Grant. The Macmillan Company, $5.00.*

The Syrian desert is, in a general way, the vast infertile triangle above which arches the fertile crescent of Palestine and Mesopotamia. The author has traveled extensively in the fascinating and forbidding area, and has also diligently explored the records of those who have traveled there in earlier centuries. The material presented in her book includes a geographical description of the region, maps and descriptions of the caravan routes across it, a history of many centuries of desert commerce, travel and exploration, a detailed account of the technique of caravan transportation, and a survey of the literature of the field.

The Separation of Church and State in Italian Thought from Cavour to Mussolini. *By S. William Halperin. University of Chicago Press, $2.00.*

The relation between church and state has again become, within recent years, such a live question that a thoroughly competent and unprejudiced study of any specific part of the subject is of interest to others than professional students of the particular area treated. Professor Halperin has carefully delimited his field to exclude political events and laws by which actual relations between the Italian state and the Roman Catholic Church have been determined, except in so

far as these form a necessary background for a study of the course of thought on this subject and the literature in which it has found expression. His book thus fills a gap which has been left wide open in all other discussions of the *Risorgimento* and the accompanying alienation and subsequent reconciliation between church and state. In particular, it presents precisely that body of important material which is not found in Fasulo's *Il Primato Papale nella Storia e nel Pensiero Italiano*. Finally, it gives a thorough analysis of the fascist theory of church and state and shows how Mussolini has not only succeeded in solving the puzzle of the "Roman question" but has definitely repudiated the separatist position which, in one form or another, was held by all liberal Italian thinkers and statesmen in the nineteenth century.

RODIN, A BIOGRAPHY. *By Judith Cladel. Translated from the French by James Whitall. Harcourt, Brace & Company, $3.75.*

The twenty years since the death of Rodin have brought his titanic figure into better perspective than was possible during his life. Few artists went through a longer or more laborious training from early youth to middle life, and with less return in fame or cash. When nearly fifty he was still a rank outsider to the hierarchy of recognized artists and authorized critics, but by that time he was an outsider of portentous power. Then, almost suddenly, he took the citadel by storm and turned the insiders out. All the younger sculptors who became great incorporated into themselves something they had learned from him, while he became almost a legend in his own lifetime, living into an old age in which the fame of his power was strangely mingled with distrust of his originality and of his personality. The author of this book probably knew the man and his work better than any other living person. She was at times, and through long years, his secretary, his assistant, the arranger of his exhibitions and his chosen interpreter of them. She writes at once a biography, a defense against his critics, and a record of the growth of his mind and art.

THE GENERAL MAGAZINE AND HISTORICAL CHRONICLE FOR ALL THE BRITISH PLANTATIONS IN AMERICA. *Published by Benjamin Franklin, Philadelphia, 1741. Bibliographical Note by Lyon N. Richardson. Columbia University Press, $3.00.*

Benjamin Franklin's *General Magazine* came within three days of being the first monthly magazine published in America. But his rival's *American Magazine* survived for only three issues, while his ran six. This facsimile reproduction gives the very flavor of the original, as well as its contents. There were weekly papers at that time, and Franklin made free use of their contents. The editor's scissors and paste copiously reinforced the efforts of his contributors. The material is varied. There are essays on politics and business, discussions of the state of the British army and needed reforms in the navy, summaries of current news, a recipe for a new method of making molasses (from apples), a manual of infantry exercises for muzzle-loading firelocks, discussions of the export trade, treaties with the Indians, colonial history and paper currency. Considerable space is given to evidence of a discovery of America by the Welsh in 1170 and the planting of a colony whose blood and speech were diffused among the natives of Virginia (and Mexico!). Much attention is given to religion, the Great Awakening being then in progress, and the names of Gilbert Tennent and George Whitefield occur frequently. Correspondents exchanged arguments and acrimonies, even as now. Two of them were carrying on a lively dispute in regard to the state of discipline and morals in Harvard College. To the last letter a reply is promised "in our next." But our next, alas, was never published. Franklin's *General Magazine* died in infancy, while his weekly *Pennsylvania Gazette*, under a more familiar name, lives on into its third century.

Books Received

Problems of the Pacific, Proceedings of the Sixth Conference of the Institute of Pacific Relations, 1936. Edited by W. L. Holland and Kate L. Mitchell. University of Chicago Press, $5.00. (To be reviewed.)

The Philippines, A Nation in the Making. By Felix M. Keesing. Kelly & Walsh, Ltd., Shanghai. This little volume of less than 150 pages, sponsored by the University of Hawaii and the Institute of Pacific Relations, presents in broad outlines the development of Filipino culture and present conditions in the islands.

The Unvanquished. By William Faulkner. Random House, $2.50. (To be reviewed.)

The Fundamental Principles of the Metaphysic of Ethics. By Immanuel Kant. Translated with introduction by Otto Manthey-Zorn. D. Appleton-Century Co., $1.00.

Concerning the Teacher and *On the Immortality of the Soul.* By St. Aurelius Augustine. Translated with a preface by George C. Leckie. D. Appleton-Century Co., $1.10.

Social Interpretation, Principles and Practices of Community and Public-School Interpretation. By Arthur B. Moehlman. D. Appleton-Century Co., $3.00. (To be reviewed.)

Don Isaac Abravanel. By Joseph Sarachek. Bloch Pub. Co., $2.00. A study of the life and thought of the great Spanish Jew, the 500th anniversary of whose birth occurred in 1937, against a background of the Spanish Inquisition from which he escaped to a peaceful exile in Naples and Venice.

Aspects of Belief. By J. S. Bezzant. Scribners, $2.75. (To be reviewed.)

The Wise Choice of Toys. By Ethel Kawin. University of Chicago Press, $1.50. A very penetrating study, not only of toys and their selection with a view to the child's development as well as his amusement, but also of the whole process of the child's mental, emotional and physical growth and health. This is a second edition, but much enlarged over the first, especially by the inclusion of material concerning children with physical disabilities.

Christ in His Sufferings. By K. Schilder. Translated from the Dutch by Henry Zylstra. Wm. B. Eerdmans Pub. Co., $3.00. A very substantial body of conservative theology based on an exegetical and expository treatment of those portions of the Gospels which have to do with the passion. The author has high standing in the Reformed Church of the Netherlands and is professor of dogmatics and ethics in the theological school at Kampen.

Mystery Week-end, A Novel. By Percival Wilde. Harcourt, $2.00. Murder mystery, subject to the limitations of that low form of literature, but as clever and original as would be expected from an author who is one of the most competent and prolific authors of one-act plays. (To be published Feb. 17.)

Railroadman. By Chauncey Del French. Macmillan, $2.50. The personal story of a veteran railroader, Henry Clay French, who began in the 1870's, went through all the grades from freight brakeman to conductor and yardmaster, and saw the west in the making. A picture of a characteristic aspect of American life from a fresh angle. (To be published Feb. 15.)

Celia. By E. H. Young. Harcourt, $2.50. (To be reviewed.)

Gold Seal Books: From Spanish Trenches. Edited by Marcel Acier. *The Labor Spy Racket.* By Leo Huberman. *Men Who Lead Labor.* By Bruce Minton and John Stuart. Modern Age Books, Inc., 155 E. 44th St., New York, 35 cents each. The Gold Seal books, including these titles and dozens of others, are a notable series of live and important volumes, of about 200 pages each, as well printed as the average and paper bound, at a remarkably low price. One recalls the English "Penguin" books. One of those here mentioned gives eyewitness reports from volunteers with the Spanish loyalists; one pictures contemporary labor leaders; one discusses industrial espionage.

New Morals for Old, Being an Attempt to Restate and Defend the Christian Idea of Marriage. By V. A. Holmes-Gore. Long-

mans, $1.50. A brief but thorough reconsideration of the nature of right and wrong in the light of modern knowledge, leading to a presentation of Christian ethics as a system of ideals rather than of rules and a sensible study of marriage, divorce and birth control.

The Church Victorious. By Horace Crotty. Longmans, $1.00.

Seven Centuries of the Problem of Church and State. By Frank Gavin. Princeton University Press, $2.00. (To be reviewed.)

The Profanity of Paint. By William Kiddier. Bruce Humphries, 75 cents. A small package of modern "wisdom literature"; a painter's sententious comments on people, paint and things in general.

Season of Birth, Its Relation to Human Abilities. By Ellsworth Huntington. John Wiley & Sons, $3.50. (To be published Feb. 21.) A scientific study of vital statistics and other data issuing in the conclusion, among many others, that persons born in February and October have the best chance of vigor, longevity and achievement.

Youth's Return to Faith. By Norman W. Cox. Judson Press, $1.50. (To be reviewed.)

Seniors in the Sunday School. By Jesse L. Murrell. Methodist Book Concern, 25 cents. An 80-page pamphlet dealing expertly with the psychology of senior age young people and with objectives, methods, materials and organization for their education in character and religion.

CORRESPONDENCE

Some Wild Guesses Prove True

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial "The Singapore Portent" you wonder just what is afoot between the governments of Great Britain and America. I would hazard the guess that naval cooperation in the Pacific is being pledged by the United States to England in return for ratification of the new reciprocal trade agreement between the two countries. I would also guess that the blockade line you speak of, across the Pacific, is intended less to protect British interests in China than to cut off an expanding Japan from trade with Australia and India. There may perhaps be a plan brewing to take the whole empire in on the trade agreement, if naval policing is undertaken by the United States against further economic penetration by Japan.

Chicago, Ill. EDITH LOVEJOY PIERCE.

A Warning to Japan

EDITOR THE CHRISTIAN CENTURY:

SIR: We all admit that the Singapore maneuvers are a display of force intended as a warning to Japan; but at the present juncture, force is the only argument which can be understood by the fire-eating war-crazed militarists of that land. If by this gesture those international bandits can be forced to perceive that England and America are standing together, that there are limits to their forbearance, and that unless Japan modifies her banditry, all sorts of force aside from war can and may be used to curb her orgy of mass-murder, it may be possible, without resorting to direct military action, to bring Japan back to some semblance of sanity. On the other hand, if nothing is now done to restrain her, later the situation will become unbearable, war against Japan will become unavoidable, and that in turn will inevitably lead to another world war.

From my residence of near fifty years as a missionary in Japan, I am compelled to view the present situation as above set forth. Your Tokyo correspondent is now fettered by censors and cannot freely state his real views. My own children there do not now mention the war in their letters. Unbiased statements from Japan cannot now pass through the mails. Hence we must formulate our views by help outside Japan.

Winston-Salem, N. C. R. E. MCALPINE.

Against the Boycott

EDITOR THE CHRISTIAN CENTURY:

SIR: What our attitude should be toward Japan is a difficult problem for all of us. I have read with much interest every word that E. Stanley Jones has offered in the matter. If it is not out of place for one who appreciates him greatly to criticize constructively his last article, I should like to submit the following:

1. The distinction which Dr. Jones makes between starving Japan and letting her starve herself is rather arbitrary and theoretical. Whether she starves herself or we starve her, the total result is the same.

2. It seems to me that it is a very short step from the position of putting economic blockade about Japan to the position of putting a military blockade about her. If we are to let Japan "beat her head against the wall of our economic withdrawal" why not let her beat her head against the wall of steel of a nonaggressive nature —a sort of international police force—that is, if she is foolish enough to do so?

3. Dr. Jones' analogy between Gandhi's noncooperation in India and that which he suggests relative to Japan is not quite fair. Gandhi's movement did not involve starvation for the great British Empire to the same degree which would be true in the Japanese situation. No, as a disciple of Jesus, the only economic withdrawal I can bring myself to support is a refusal of all loans to the Japanese government and a ban on all trade in the actual materials of warfare.

It seems to me that the solution goes deeper than any kind of economic withdrawal.

First Methodist Episcopal Church, Columbus, O. F. BRINGLE MCINTOSH.

Larger Waste Baskets

EDITOR THE CHRISTIAN CENTURY:

SIR: Quintus Quiz's letter entitled "The Waste Paper Basket," in your issue of January 19, reminds me of an incident which may interest your readers. Many will recall the name of one of the most distinguished missionaries of the American Board in China in the last generation, Dr. Arthur H. Smith. Dr. Smith will be remembered not only by his work and by his books on Chinese life, but because he was the first to suggest to President Theodore Roosevelt that the indemnity received by the United States from China for losses incurred in the Boxer Rebellion of 1900 be returned, with the thought that it might be used to aid Chinese students to study in America. This plan, which President Roosevelt followed, has been a great factor in promoting Chinese-American friendship.

Once when Dr. Smith was in America after an absence of many years, he was asked to state the chief difference he noted between the United States as it was and as he remembered it. He replied that the chief difference was that the waste baskets were much larger than they used to be!

Waterbury, Conn. W. MORETON OWEN.

Churches in Brazil

EDITOR THE CHRISTIAN CENTURY:

SIR: At this distance, it becomes increasingly hard to interpret the news that comes from Brazil. I do not believe, however, that the "declarations" of the Protestant churches suggest fear, reaction or meek submission, or that these churches should be considered "in bonds," as your editorial of January 19 implies. For, despite the "jitters" the Vargas coup has given many of us in the United States, it seems to have been received with approval by the average man-on-the-street in that country.

Recent letters from businessmen, nationals and missionaries show the general sentiment to be that *under the circumstances*—all of which we cannot know—the step was justified, and Vargas was the only man capable of holding the situation in hand. He has his faults, and to us may seem a tyrant, but until we do know all the truth, we should give him credit for sincerity.

It would take a volume to explain the factors that make demo-

cratic government almost a practical impossibility in Brazil today—problems of illiteracy, transportation, communications, sparse population, ambitious *politicos* accustomed to the use of bullets rather than ballots.

The Protestant churches, threatened by communism or chaos on one hand (real or fancied), and by integralism on the other (very real), may not be wrong therefore in feeling that the new regime and constitution offer them the same freedom of worship and action guaranteed by former constitutions. Perhaps they prefer a stable dictatorship to an unsafe imitation of democracy. If, however, the freedom now allowed them is actually threatened, we feel sure they will courageously uphold their rights and traditions. As one of the Methodist editors wrote a few months ago: "We shall maintain our principles of liberty, and shall suffer even as our brothers . . . in Russia . . . Italy . . . and Germany."

Roanoke, Va. MRS. FRANK M. LONG.

Is Work a Virtue?

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Macdougall's questions in your issue of January 5 about my article are fair enough. I meant to cast no reflection upon Carlyle but merely cited him as an exemplar of the overly moralistic attitude to work that seems to me not particularly appropriate to an economy of (potential) abundance. Doubtless Carlyle's preaching of the gospel of labor was partially accounted for by too much work—both mental and physical—in his younger years, insufficient nourishment, and the consequent dyspepsia. What I meant to imply was that intellectuals, like Carlyle and Bertrand Russell, quite naturally tend to overestimate the value of their own activities, as ditch-diggers doubtless just as naturally set a high value on ditch-digging. Of course I did not intend to disparage intellectual or executive activity. My references to Mme. Curie and the president of the American Telephone and Telegraph Company made that clear, I hope. I am hardly in a position to slur "the study chair" since I occupy a very comfortable one myself!

Dartmouth College, STEARNS MORSE.
Hanover, N. H.

Of Course!

EDITOR THE CHRISTIAN CENTURY:

SIR: Not only unchristian, but unethical and ill-mannered is the way you poke your nose in the affairs of other people who are trying to settle their own affairs among themselves. Of course, you meddle to sell your paper. The Christian Century is a travesty on the name.

Richmond, Va. J. M. ROWLAND,
Editor, Richmond Christian Advocate.

A Labor Movie

EDITOR THE CHRISTIAN CENTURY:

SIR: Is there anybody among your readers who has $100,000 and would like to turn it into $1,000,000 before the end of the year, and incidentally render an enormous service to the American labor movement?

The project is to make a motion picture out of *The Flivver King*. The United Automobile Workers of America, who took 200,000 copies of this book and have sold most of them, have been considering this project for some time, but their members are being laid off and they have a heavy fight with Ford on their hands and do not feel that they can take any more responsibilities. The work will have to be done by private capital, but the union is pledged to put its forces behind the film if made.

I am assured by qualified motion picture people that the film can be made for $100,000, and would look as if it cost five times as much. A film portraying Henry Ford under his own name would create an enormous sensation everywhere throughout the world. If each of the 400,000 members of the United Automobile Workers of American would take one friend at twenty-five cents per ticket, that would pay all expenses of making and showing the film, plus a handsome profit.

There are more than 3,000,000 other members of the C.I.O., and there is an assured market for the film abroad. The picture could be leased to labor unions, or it could be shown in large halls in the cities, and in independent theaters of which there are close to 20,000 in the United States. All my friends among the motion picture people agree to two things: that no regular studio would touch the film, and that it would be a "gold-mine" if independently produced.

I would offer myself at bargain prices for this work, but I would require that a portion of the profits should go to a fund to be administered by trustees to make more pictures for the labor movement. It is a crying shame that this most powerful of all weapons should be entirely in the hands of labor's enemies. Here is a golden opportunity to break a new path.

Let me add that I personally cannot assume the responsibility for the handling of this money, but I will be very glad to serve as a means of communication and bring together the various persons who may be interested in the project.

Pasadena, Calif. UPTON SINCLAIR.

How to Please the Militarists

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial on 'The Singapore Portent.' This is to express the ardent hope that your fearsome forebodings about the awful significance of that Singapore celebration will come true. In the light of world conditions, the defiant resurgence of paganism and despotism, your spitfire attitude toward Great Britain, an attitude that has often appeared in your paper, is amazing. It should by now be as plain as the nose on one's face that if despotic militarism is not to ride triumphant over the whole earth, Great Britain and the United States must actively cooperate. And the place to begin is with Japan, whose plan to destroy China as a free and independent nation is the wickedest, most colossal assault on justice and freedom that the modern world has witnessed.

There is one acid test for editorials and articles like too many that have appeared in The Christian Century on international politics—will they please or displease the military despots?

After reading your alarm in "The Singapore Portent" we can easily imagine them exclaiming: "That's the stuff. Give us more of it. Stir up Americans to hate the British. Widen the cleavage between these two democracies."

St. Paul, Minn. JAMES WALLACE.

A Banker Replies

EDITOR THE CHRISTIAN CENTURY:

SIR: Having been in the banking business for twenty years and having been for the last ten years a reader of The Christian Century and an admirer of your liberal policy and your social viewpoint, I wish to protest against the publishing of an article so unfair in its aspersions and so preposterous in its charges as that by T. Swann Harding entitled, "The Banks Don't Want Your Money," in your issue of January 26.

Granted that there are some unethical bankers, is it any more fair to condemn the whole banking business and to malign the thousands of bankers who conduct their affairs on a high plane, realizing their social responsibility in the community, than it would be to condemn all preachers on account of the few who are either ignorant or mercenary?

If the unfortunate widow who was unable to find any bank to accept her deposit of $10,000 will apply to me, I can find her fifty banks within a radius of as many miles which will gladly accept any part or all of it and pay her the maximum rate of interest that is allowed by law. And in spite of all aspersions by Mr. Harding, and regardless of all that has happened to cause bankers to view prospective borrowers with alarm and to scan collateral and financial statements with diligent care, I can state that every one of these fifty banks is still performing a valuable service in the community so far as the lending of its funds is concerned. I am measuring my words with care when I say that in the county in which I live no individual equipped with character and offering collateral that is reasonably adequate need apply to either the credit union or the loan shark for credit. Of course the primary function of the banker is the safe custody of funds entrusted to his care, and any

banker who does not exhibit that sense of trusteeship for the funds of others should be expelled at once from his position of responsibility.

Some day, someone who is on the inside and who knows will come forward to tell the story of the magnificent fight that was made by bankers during those tragic years from 1929 to 1933. Faced on the one hand by steadily and often drastically declining deposits, and on the other hand desiring to protect the community from the dire effects of enforced liquidation and hoping to save the honest borrower from ruin, many a banker unstintingly poured his own funds into his institution, the good name of which was more than life itself to him. Some of these banks survived the depression, others did not, but in all cases those who know respect and honor the banker for his valiant fight.

Mr. Harding refers to Reconstruction Finance Corporation loans which he says were made to save the banker. What he does not state is that every RFC loan made to a country bank was backed by collateral worth about five to one. Nor does he state that these funds were poured into banks by a wise administration not to save the banker but to protect the depositors of these banks. The forgotten man was not the depositor but the banker. In the county in which I live, eight out of nine banks failed to survive the depression and yet in every one of these banks the depositors have since been paid in full, many of them with interest. The real losers were the stockholders not the depositors.

While I recognize the value of your efforts to point out the things that are wrong with the existing economic system, I am sure that your editorial voice would carry more weight if your contributors would confine themselves to an intelligent and unbiased discussion of facts, and if all elements in the business community were given an opportunity to be heard.

Franklin, Ind. ROBERT A. TODD,
President, The Johnson County National Bank.

The Giftie Gie Us!

EDITOR THE CHRISTIAN CENTURY:

SIR: Your current editorial on "Japan States her Policy Concerning China" suggests a point which I suspect was not intended by the writer. It is easy for us to appreciate the fine sarcasm you heap upon the Japanese government for its puzzlement at the "singular obtuseness and lack of cooperation on the part of Chiang Kai-shek," and to us it is indeed ironical for Japan to claim to be "respecting the territorial integrity and sovereignty of China." But the tragedy of it all is in the fact that such statements are not ironical to those who make them, nor to the Japanese people. Nor are the Japanese people the first to put themselves in such a position. Indeed the whole world's tragedy is in just such blind nationalism without a sense of humor.

Not long ago the acting president of the Dominican Republic was an American marine officer, yet our state department was dealing with him as with the head of a sovereign state, and we felt shocked and hurt if anyone suggested that we had any designs on the "territorial integrity and sovereignty" of that republic.

Or try to explain to any average American group the touchiness or sense of injustice felt in Central America over our Bryan-Chamorro treaty with Nicaragua under which we are again talking of building another canal. The fact that the Nicaraguan government that signed that treaty was set up under American supervision and supported during the negotiations by American marines is to them a serious matter, to outsiders ironical, but to most Americans, if they think of it at all, just a necessary bit of strategy which the world ought to understand.

Or try to get in this country a candid answer to this question: Is the Republic of Panama, for all important and practical purposes, any more independent than Manchukuo?

The point here is not to try to justify any of the actions of Japan, nor to suggest that our little skirmishes and political maneuvers in the Caribbean can compare in enormity with the butchery of helpless masses in China.

What the world is suffering from is a scourge of nationalism, and in this respect we are no better than the rest, even though we have ceased to be aggressively imperialistic, at least in the old sense. Until we, together with the other peoples of the world, outgrow or out-educate this provincial attitude it is idle to talk of devices or schemes for international peace. If we hope to rid the world of war we must begin by hitting at the root of the matter. Internationally now we ought to be saying with Bobbie Burns:

"O wad some Power the giftie gie us
To see oursels as others see us!
It wad frae monie a blunder free us
An' foolish notion."

And it might even save us from a war!

San Mateo Junior College, F. M. STANGER.
San Mateo, Calif.

L. I. D. Lectures

EDITOR THE CHRISTIAN CENTURY:

SIR: Readers of The Christian Century will be interested to learn that the League for Industrial Democracy is conducting its lecture series this year again in a score of cities in the east, south and middle west. The series in its seventh year is entitled, "The Citizen Looks at His World." The lectures are being held during January and February in the following cities: Akron, Austin, Cleveland, Columbus, Dallas, Detroit, Elmira, Flint, Grand Rapids, Houston, Lansing, Louisville, Meadville, New Orleans, Pittsburgh, Pontiac, Syracuse, Wilkes-Barre.

The economic and political questions discussed by the lecturers, all of great current interest, include: "Putting the Constitution to Work," "Organized Labor and Industrial Democracy," "Trends in the Cooperative Movement," "The Inescapable Farm Problem," "New Frontiers in World Conflict," "Building America: The Social Control of Our Natural Resources." The speakers include Norman Thomas, John Bosch, Harry W. Laidler, Jesse Holmes, Edward Israel, Goodwin Watson, Allan Knight Chalmers, Chao-ting Chi, Gerhart Seger and Roger Baldwin.

112 East 19th Street, MARY FOX,
New York City. Executive Secretary.

The Question Box

Please comment on the validity of the views expressed in the magazine enclosed.—A. D. C., Farmville, Va.

THE periodical of which you speak is one of several in this country, Canada and Great Britain, devoted to the propagation of Anglo-Israelism, whose claim it is that the Anglo-Saxon race, British and American, is the lineal and authentic heir of the ancient "ten lost tribes," which were carried away from Palestine to the east at the downfall of Samaria in 721 B.C., and at some later time migrated to the west, and arrived at last in Britain. Attempt is made to connect this alleged migration with the Hebrews, in language and history, and to prove from that fact that the English and American people are the true sacred race today; that the Jews, as belonging to the two southern tribes of Israel, were apostates from the faith of the Old Testament, and have no part in the covenants of promise.

Similar is the belief of the so-called "Messengers of Jehovah." or Jehovah's Witnesses, a group organized by Pastor Russell of Brooklyn, and carried on by Judge Rutherford of Pasadena, California. The conjecture rests on extremely literal interpretations of the King James version of the Bible and on fantastic guesses regarding the fulfillment of "prophecies," and is devoid of sound exegetical or scientific basis.

A pendant of this theory is the belief that the great pyramid of Egypt is an ancient embodiment of forecasts of the future from the age of its construction under Khufu or Cheops in the fourth millennium B.C. to the end of time. These conjectures are based upon measurements of the outer dimensions and the inner passages of the pyramid according to a special kind of measurement called the "pyramid cubit," which is made to fit the requirements of the speculation. The thesis is a remarkable example of elaborate and painstaking adaptation of structural facts to meet the requirements of a doctrine which has no foundation either in Scripture or in history. H. L. W.

NEWS *of the* CHRISTIAN WORLD

Confer on Modern Tasks of Church

Colorado Pastors and Laymen to Hear Notable Speakers at Convocation—Old Age Pension Meets with Difficulties

(Correspondence from Denver)

DENVER, Jan. 28.—The Colorado Council of Churches will hold its third annual meeting in the Central Presbyterian Church of Denver, Feb. 17 and 18. Bishop Ralph S. Cushman, president, and Dr. Clarence W. Kemper, vice-president and program chairman, have arranged an unusually fine program for this conference. The leadership will include Dr. Edward A. Steiner, Dr. Samuel McCrea Cavert, Dr. Truman B. Douglass, Dr. R. C. Snodgrass, Dr. Mark A. Dawber, President Bryan S. Stoffer, Dr. Gordon Howard, Miss Elsie Kappan, Dr. Frank Getty and many Colorado church leaders. The convocation program is designed to furnish training for both ministers and lay people. The morning program will include groups for ministers and women. The afternoon program is devoted to seminars. Dr. Steiner will speak at both evening sessions.

* * *

Fine Cooperation Among Denominations

The various denominations of the state will conduct one-day conferences on Feb. 16. The leaders brought to the state for these sessions are being held over to constitute the leadership for the State Council Convocation. The close cooperation of the denominations in furnishing the publicity and the speakers for the state gathering has made it possible for a state which is still an infant in church cooperation to have a strong united state program.

* * *

Old Age and Unemployment Relief Disproportionate

Here is a snapshot of the Colorado old age pension situation. In a certain block an old couple in their eighties and their son in his sixties are living together. According to the referred amendment passed and put into the state constitution at the last general election, these three individuals are entitled to the maximum pension of $45 per month per individual. Therefore, this family of three people draw a pension from the state of $135 a month. The amendment so tied up funds which must be paid into the old age pension that a bonus of $27 per individual had accumulated in the state treasury by the end of the year. This bonus has now been paid making the income of the family mentioned $216 for the one month.

In the very same block a tubercular father, classified as unemployable, lives with his wife and two children. The total relief allowance for this family of four is only a little more than $20 per month. It will take another amendment to the constitution by popular vote to straighten out the situation. Perhaps our fathers knew what they were doing when they gave us representative government instead of pure democracy!

* * *

Dr. William C. Bower In Denver

Denver University is conducting its "Religious Emphasis Week." The leader this year is Prof. William Clayton Bower, professor of religious education at the divinity school of the University of Chicago. Dr. Bower is lecturing each morning to a large and attentive audience of students at the university. The Iliff School of Theology is taking advantage of the presence of Dr. Bower in arranging its annual preaching conference for this period. Methodist preachers from this region are attending these sessions in substantial numbers. The Central Presbyterian Church of Denver arranged for a "University Night" in recognition of the program at the university. The university speaking choir under the direction of Mrs. Marian Parsons Robinson took part in the service.

* * *

Foundation Seeks to Popularize Social Sciences

The Denver University Foundation for the Advancement of the Social Sciences continues to grow in the strength and scope of its program. Dr. Ben Cherrington, director of the foundation, is directing a radio program each Sunday evening at 6 P.M. over KLZ. The program is called "Journeys Behind the News—a Series of Fireside Discussions and Interpretations of Critical World Events." Some of the programs are given by Dr. Cherrington and some of them by the national and international leaders brought to Denver for the Saturday noon luncheons of the foundation. The reconstructed Shirley Savoy Hotel is now the scene of these luncheons. Its great banquet room is frequently packed to capacity. People who do not desire luncheon are admitted to the balcony around the banquet room for a small fee. A crowd of 1,000 is not unusual for these meetings, which have been addressed recently by Mr. George Clocome of London, Mr. R. H. Markham of Vienna, and T. Z. Koo of China. A substantial number of people are also enrolled in various seminars on international relationships.

* * *

And So Forth

The Baptist churches of Denver, cooperating through their union, are establishing a social center in an underprivileged section of Denver. The various Baptist churches of the city are cooperating by furnishing funds and workers. A program is already under way in temporary headquarters and an architect is drawing up plans for a building to house permanently this Christian social center.

Miss Bernice Taylor has come recently from the Y.W.C.A. of Philadelphia to become acting general secretary of the Denver Y.W.C.A. She succeeds Miss Amanda Nelson, who was forced to retire because of ill health. The association has been planning for a campaign to meet its debt of $150,000. The campaign has been postponed because of the unfavorable financial conditions now prevailing.

VERE V. LOPER.

Horton Is Named For High Office

Minister of Chicago Church Slated to Succeed Charles E. Burton as Head of Congregationalist-Christian Churches

(Correspondence from Chicago)

CHICAGO, Jan. 31.—Dr. Douglas Horton, pastor of the United Church of Hyde Park since 1931, has been nominated for the office of secretary of the General Council of the Congregational-Christian churches at the annual national executive conference of that denomination held in First Congregational Church, Evanston, last week. There is every reason to expect his election at the June meeting of the council at Beloit, Wis. He will succeed Dr. Charles Emerson Burton, who retires after having served in this important secretaryship since 1921. Dr. Horton will be missed in Chicago. Not only has he given very able leadership in the important church he has served as pastor, but he has been prominent in interdenominational and civic enterprises. He was a member of the National Preaching Mission, a delegate to Oxford, and is president of the Movement for World Christianity. Dr. Horton is admirably fitted for his new position, but his place here will be hard to fill. His headquarters will be New York City.

* * *

Dean Grant and Dr. Wolfe Also to Leave Chicago

Dean Grant's retirement from Seabury-Western Theological Seminary to become professor and chairman of the department of New Testament in Union Theological Seminary, New York, is another serious loss to religious leadership here. Able administrator, sound scholar, broad churchman and a man of generous sympathies, Dean Grant holds a high place in the regard of his fellow Chicagoans of all denominations.

Another Evanstonian who will shortly leave for New York is Dr. Paul A. Wolfe, pastor of the First Presbyterian church of Evanston, who has been called to the pastorate of the Brick Presbyterian church, New York, where he will succeed Drs. William P. Merrill and Edmund Wylie, joint pastors. Brick Presbyterian church recently merged with Park Avenue Presbyterian Church, and Dr. Wolfe will serve the united congregations. He will take up his new work October 1.

* * *

Educators Confer

The Stevens Hotel was crowded with educators during the week of Jan. 17-23. The National Association of Church Related Colleges, the Educational Association of the Methodist Episcopal Church, the Council of Church Boards of Education, the Presbyterian College Union, the National Lutheran Educational Conference and the Association of American Colleges were among the organizations holding meetings. There may have been others.

Dr. Gould Wickey of Washington, secretary of the National Association of Church

Related Colleges, said that taxing policies of federal and state governments threaten the existence of independent and church controlled colleges. Dr. Homer P. Rainey, former president of Bucknell University, now director of the American Youth Commission, reported on the two years' investigation of that body. His news was not altogether cheering. Drinking seems to be on the increase among the youth of the land; very generally the attitude of youth toward politics is cynical, perhaps, with sufficient reason; the postponement of marriage creates problems.

Dr. Frank W. Padelford, secretary of the Northern Baptist board of education, saw the church colleges as bulwarks of democracy, but they need to be made stronger and more effective if the ideals of democracy are to be defended, nurtured, explained and applied. Professor Mark H. Ingraham of Wisconsin University told the executives attending the Association of American Colleges that "freedom in academic circles depends upon not having one's job depend upon one's opinion."

President John L. Seaton of Albion College, Albion, Mich., was elected president of the Association of American Colleges.

* * *

Christian Associations Hold Annual Meetings

The membership of the Y.M.C.A. in Chicago at the close of 1937 was 38,843, according to the report made at the 80th annual meeting and dinner of the "Y," Jan. 20, by the president, Mr. John S. Broeksmit. The total number of persons who held membership during the year reached over 70,000. The supervised program reached an attendance of 2,595,408 men, women, boys and girls. Chicago "Y" schools and the college enrolled 4,575 students, and 3,705 persons, mostly boys, attended summer camps. The Y.W.C.A., although having a much smaller membership, has also had a year of great service.

According to a statement just released by Miss Lilace Reid Barnes, president of the Chicago organization, 38,000 girls and women were served by the organization through the year in many ways, ranging from furnishing pleasant homes at small cost to running girls' camps and finding employment.

* * *

And So Forth

Dr. Howard Thurman, Negro religious leader and dean of the chapel at Howard University, Washington, D. C., preached at the University of Chicago chapel and spoke before the Chicago Sunday Evening Club yesterday.

The fifth annual Young People's Midwinter Institute of the Methodist Church opens tomorrow, Feb. 1, in Epworth Church, and will continue each Tuesday until March 15. The Chicagoland Baptist Youth Rally will meet Feb. 12-13, in Second Baptist church, under the auspices of the youth committee of the Chicago Baptist Association. The interracial, international rally on Sunday afternoon is expected to overtax the capacity of the church auditorium.

"The Faiths that Undergird Democracy" was the title of Dean Charles W. Gilkey's address at the monthly luncheon of the Chicago Round Table of Jews and Christians, Monday, Jan. 17. The recent interseminary Institute of Human Relations proved highly successful.

CHARLES T. HOLMAN.

Japanese Assume Rule of Shanghai

Take Over Prerogatives Within International Settlement—Wholesale Looting—Christian Work Continues

(Correspondence from China)

SHANGHAI, Jan. 6.—Today's news items are typical and are significant of the situation in which Shanghai finds itself at the beginning of a new year. One of these relates to the taking over of the great R.C.A. station from the Chinese by the Japanese. On that American papers will have made their comments long before this letter can reach Christian Century readers.

A second is the reported clash between a British police officer of the Shanghai municipal council and a Japanese military motor driver, who claimed that the policeman had obstructed the imperial military service, and upon his arrival at the Japanese headquarters subjected him to what he describes as third degree measures. A recent proclamation decreed capital punishment for any foreigner found to be obstructing the military service in Shanghai.

A third item is the official Chinese protest over this assumption by the Japanese of judicial and tribunal rights within the International Settlement. These all indicate a new phase of the conflict into which this international city has now entered. It is noteworthy that Chinese government offices and private residences in the International Settlement are, as rapidly as possible, moving into the French Concession. Individuals give as their reason the desire to be free from visits and questionings at any time from the Japanese military.

* * *

Looting Wholesale And Wanton

Within the past few days I have walked through a portion of the International Settlement north of Soochow Creek, which was for some weeks the base for Japanese operations. Only foreigners (that is Americans and Europeans) are now allowed access without special permits. There was scarcely a Chinese to be seen. The destruction in this immediate section is not so much that of fire and shell as of looting. No one denies that the looting of premises by Japanese soldiery has been wholesale and wanton. No less than 15 pianos were taken from one mission school after the conquerors occupied the place, and four of the adjoining missionary residences were burned after the missionaries made their first visit to the occupied compound.

The destruction of the Margaret Williamson Hospital after all fighting in Shanghai had ended is compensated for in part by the kindly thoughtfulness of a friend in the United States who on her own initiative a few weeks before the opening of hostilities had taken out war risk insurance on this valuable mission institution.

* * *

Atrocities in Nanking And Other Cities

These illustrations of the devastation wrought by conquering soldiery are mild compared with the authenticated reports brought by American missionaries, doctors and newspaper correspondents from such cities as Nanking, Hangchow and Soochow. Not only have they seen repeatedly the horrors that will be branded everywhere as "atrocity stories," but in reply to their complaint lodged with the Japanese consul-general they received the reply, "Gentlemen, please remember that I too am having my difficulties."

* * *

Christian Work Goes On

In the midst of these trying times one is cheered by the spirit of Chinese Christians, and the determination with which those entrusted with Christian education are endeavoring to reorganize and carry forward their task. St. John's University, Soochow University and the University of Shanghai, three great institutions, are carrying on under abnormal conditions with a creditable enrollment and a quietness of spirit among the students that is amazing. This morning at a week of prayer service for the staffs of the Christian agencies which have their offices in this part of the city the tone was one of deep earnestness, as men and women sought to find strength for their faith, to pass through what was termed "our Gethsemane." "Let us not forget," said the leader, "that our faith is in him who came to preach good tidings to the poor, to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the joyful year of the Lord!" That is a hope that has new meaning to these people.

* * *

Many Missionary Refugees In Shanghai

The National Christian Council has sent two of its secretaries to west China and they intend to establish a branch office for the council in that part of the country. The China Bible House (the combination of the British and the American Bible Societies) has arranged for the printing of Scriptures in Hankow and is taking steps to make it possible to print in Chengtu whenever the necessity may arise. Several universities have moved to Szechwan or to Kweichow. On the other hand, there are many missionaries now in Shanghai who have come from interior cities, a good many of them having saved little more than the clothes they were wearing when they fled from bombing raids and shell fire. One hears no complaint from them except of the unnecessary suffering to which their Chinese friends have been subjected. Several missionary women, having fled from the cities that are being bombed, are remaining in tiny villages away from the army routes, comforting and training their Chinese companions.

* * *

Prepare for Madras Meeting

Dr. Merle Davis of the International Missionary Council is concluding his studies in China and proceeding to India for further preparation of material for the conference which was to have been at Hangchow. He has outlined some valuable research work to be done here. When suitable leadership is looked for along these lines, as at many other times, the late Frank Rawlinson is missed.

* * *

Pacifists Modify Their Position

The pastor of the Shanghai Community Church, Rev. Emory W. Luccock, has gone

on a mission to the United States on behalf of his Chinese friends. Readers of The Christian Century will be hearing him in different parts of the country. His conviction that pacifism is not the moral absolute by which all other values should be tested will not be altogether acceptable to some of the peace organizations in America, but represents the present attitude of even the leaders of such groups as the Fellowship of Reconciliation in China, if I sense their minds aright.

JEREMY TRASK.

Evangelical Youth Meets

Denomination Sponsors First Student Conference—Take Forward Steps

(Special Correspondence)

NAPERVILLE, ILL., Jan. 2.—For the last three days 219 students and leaders of the Evangelical Church have been participating in the first student conference sponsored by this denomination. Coming from 19 states and 35 educational institutions to the campuses of the Evangelical Theological Seminary and North Central College in this city, the students discussed student-church problems and relationships, heard outstanding church leaders and developed a fellowship which will mean much for the youth work centering in the General Evangelical Young People's Union. The conference opened with the keynote address given by Dr. Rolland W. Schloerb, pastor Hyde Park Baptist Church, Chicago, and closed with the conference sermon delivered in the First Evangelical Church, Naperville, by Bishop E. W. Praetorius, St. Paul, Minn.

Besides a faculty and pastor's group there were four student groups centering in these problem areas: (1) How can we strengthen the spiritual life on the campus? (2) How can we relate Evangelical students to the Evangelical Church at home and in campus centers? (3) What are the social intellectual problems of students which the Evangelical Church should recognize and meet? (4) How can Evangelical students be related vitally to the on-going movements in the general and the Evangelical church?

Favor United Church

The ecumenical trends of the thinking of today's students were easily evident in this recommendation: "We, the students of the Evangelical Church, believe in a closer federation among all Christian denominations and union of the most similar denominations, whenever the essentials need not be sacrificed and efficiency can be promoted." "We as a group recommend to the leaders of our church that as rapidly as feasible they move toward merger with the Church of the United Brethren in Christ."

Christian principles of world-building dominated all the planning that was done. These Evangelical students said: "Desirable ends are social and economic justice, security including peace, cooperation, growth and development of the people and loyalty to the common good." They recommended "that we definitely campaign for world peace, temperance and race equality." Several resolutions urging the promotion of world peace were passed and a resolution expressing the attitude of the conference was sent to President Franklin D. Roosevelt.

Probably the most enheartening statement

THE ART OF ILLUSTRATING SERMONS

Dawson C. Bryan

This practical book studies the art by which the most successful preachers illustrate their sermons. It shows where they find their illustrations; how they collect and classify them; how they make their illustrations essential parts of the sermon structure; and how they use story preaching to increase the substance and the remembrance values of their sermons. It includes some of the finest illustrations found in contemporary preaching and sets forth the effective technique employed by the Master Preacher of all time. THE ART OF ILLUSTRATING SERMONS is well designed to stimulate variety and increase the effectiveness of homiletic presentation. **$2**

The Temple in the Heart

James Reid

These sixty-three sermonic meditations, full of enrichment for the spirit, with deep religious insight treat the theme that the heart is the true temple of worship. The chapters, of one thousand to twelve hundred words each, based on Scripture texts and developed in fine expository style, abound in seed thoughts for sermons on devotional themes. "With the dignity of literary craftsmanship Dr. Reid brings life into daily relationship with the eternal."—*New Chronicle.* **$2**

A Year of Children's Sermons

Joseph A. Schofield, Jr.

These fifty-two story talks are among those which have made one preacher's sermons vital to children. They reach the child on his own level, appealing to his genuine religious interests and everyday experiences. In simple and effective language they stress the joy of following Jesus. Ministers, teachers, and parents—all who work with children—will find the book helpful. **$1.50**

God the Creator

George S. Hendry

This book, containing the *Hastie Lectures* given at the University of Glasgow, is a bold and successful attempt to make intelligible the problem of the knowledge of God, as studied from the Barthian standpoint. It surveys the teaching of Barth and Bruner, particularly that concerning the "otherness" of God, which resulted in a re-examination of Martin Luther and his Reformation literature. "A valuable correction of a current tendency to make the idea of God no more than the final term of a philosophical argument." —*Public Opinion.* **$1.50**

Stories of the Prophets

As Told to Their Friends

R. Barclay Moon

Eight prophets — ELIJAH, AMOS, HOSEA, ISAIAH, MICAH, JEREMIAH, JONAH, and the PROPHET OF THE EXILE—come to life again in this book. Their messages take on new vividness and fresh significance for present-day problems. Rich in historical materials and in spiritual truths, the book is valuable to all Christians who wish to understand the leadership of the prophets. **$1.25**

Finding the Goal Posts

Laurence H. Howe

These "talks" for youth and leaders of youth, by a featured speaker of the William H. Stout Lecture Bureau, discuss problems of adjustment and evaluation which youth must face in this day of religious, social, and economic changes. The author calls upon all young people to re-evaluate their standards and to rededicate themselves to Christian ideals. No young person can read the book without an awakening. **$1**

With God and Friends Each Day

Frederick R. Daries

This is "a Book of Devotions and a Record of Friendships for Every Day in the Year." It provides meaningful materials for each day's devotions, to be used alone or with one's family. On each page is space for recording birthdays and anniversaries of friends or members of the family. Use of the book will inspire constant thought of friends and deepening communion with God. **$1**

Order from Your Bookseller

Complete Catalogue on Request to Your Bookseller or the Publishers

COKESBURY GOOD BOOKS

COKESBURY PRESS NASHVILLE, TENN.

was this: "We resolve personally to pay the price of achieving an intellectually respectable Christian faith with the aid of the Christian Church and commit ourselves to 'think through' to an integrated Christian world-view." RAYMOND M. VEH.

Adopted by Churches of 8 denominations in 18 states

THIRD LARGE PRINTING

THE NEW CHURCH HYMNAL

H. AUGUSTINE SMITH
Editor-in-Chief

Church Management says: "It will appeal to the new religious culture of America."

The American Organist says: "This is the best hymnal we have yet seen. Any organist who has the opportunity of having this hymnal installed in his church will find most of his hymn troubles solved."

Rhode Island Baptist says: "This new hymnal, expression of today, will serve a growing constituency."

Write for full information

D. Appleton-Century Co.
35 West 32nd Street
New York

Anglicans Define Faith of Church

Commission Spends More Than 15 Years on Report—Conference Discusses United Ireland Problem

(Correspondence from England)

LONDON, Jan. 15.—In 1922 a commission was appointed by the Archbishops of Canterbury and York "to consider the nature and grounds of Christian doctrine with a view to demonstrating the extent of existing agreement within the Church of England and with a view to investigating how far it is possible to remove or diminish existing differences." The commission, as readers of The Christian Century will already know, has now made its report. It might be supposed that when such a company of scholars has spent more than 15 years upon their report, it would not be possible to sum it up in a few glaring headlines or on the strength of a few extracts to begin again some ancient controversies. But there is no limit to the recklessness with which theological issues are treated, when the work of scholars is released to the general public. The book will yield much to the careful reader. It will certainly give a just account of the Church of England as a "bridge" church, with a generous breadth in its doctrinal confessions, and with a large range of types of doctrine permissible. At the same time the book should put beyond the range of doubt how central and deep is the agreement among the members of that church who belong to varied schools.

* * *

Work Marks Only a Beginning

The report should be made the basis of a lengthy survey and analysis. But here it is enough to say that the Archbishop of York in his introduction looks forward to the work which the successors to these scholars will have to attempt. He points out "that the work of such writers as Karl Barth in Europe and Reinhold Niebuhr in America has set many problems in a new perspective," and adds: "If the security of the 19th century, already shattered in Europe, finally crumbles away in our country, we shall be pressed more and more toward a theology of redemption. In this we shall be coming closer to the New Testament."

Among these scholars there are some laymen: Sir Walter Moberly, Prof. A. E. Taylor, Prof. C. C. J. Webb and the Master of Corpus Christi College, Cambridge, Mr. Will Spens. These names alone would show what a wealth of scholarship was offered to this commission.

* * *

Conference on Ireland

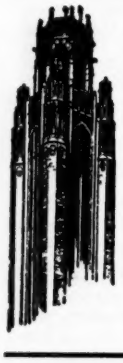
At this moment Mr. de Valera and other Irish statesmen are in London discussing with Mr. Chamberlain, Mr. Malcolm MacDonald and other statesmen outstanding problems in the relations between Great Britain and Eire. There is no pre-arranged program, but it is obvious that they must discuss the question of the "annuities" which led to the "tariff war" between the two countries and no less the problem of cooperation in defense. For six years there has been an economic war which has done no one any good. It is well known that a new chapter has been opened through the initiative of Mr. MacDonald and the excellent relationship between him and Mr. de Valera. There is now a more hopeful attitude on both sides. It may not be possible to do more this week than explore the ground.

* * *

Star, Evening Paper, Has 50th Anniversary

It is fifty years ago since the *Star* began its life, as an evening paper. It has been celebrating its distinguished past and recalling some of the great journalists who served it, especially G. Bernard Shaw. It has always been a radical paper, edited with a quick sensitiveness to the changing taste of readers in matters both of form and content. There were at one time in London more evening papers than there are now. Today there are only three, all of them with circulations which would have doubtless roused the envy of editors 50 years ago. But there are some of us who lament to this day the loss of the old green *Westminster Gazette*, and earlier still of the *St. James Gazette*, when Greenwood was editor,

TRAINING FOR CHURCH WORK



THE CHICAGO THEOLOGICAL SEMINARY welcomes competent graduate students for the ministry, church social work and religious education.
In addition to standard theological courses, this school does pioneer work in sociology, religious drama and applied psychology.
In the heart of a great city, and affiliated with a great university.
Further information on request.

ALBERT W. PALMER
PRESIDENT
5757 University Avenue
Chicago

"A lucid survey of the present bewildering situation."

THE FUTURE OF CHRISTIANITY

By EDGAR SHEFFIELD BRIGHTMAN

Professor of Philosophy, Boston University

■ "A sturdy and vigorous book, realistic in style and direct in statement of problems."—*Expository Times, Aberdeen.*

■ "This volume can be read and studied with profit by student, preacher, and layman alike, for it offers a philosophy of hope based on religious insight which is noble and inspiring in the present day."—*Allentown Morning Call.*

■ "Professor Brightman has given us a stimulating and hopeful book. On the whole it is an excellent analysis of our present predicament. His thesis is that if faith in God and the Bible continues, Christianity will continue."—*The Churchman.*

■ "These chapters represent a library of reading, decades of experience, a lifetime of rich, penetrative thought, ripened into a philosophy of balanced scientific, social, economic, and religious theory. Amid conflicting and contending modern thought, here is a beautiful balance between the radical and reactionary moods of the moment. . . . It is always the philosopher who writes. Every page has a pungent bit of wisdom. The analysis of dictatorships and democracy in relation to the future of Christianity has the inexorableness of the laboratory."—*Bishop Charles Wesley Burns, Boston, Mass.*

Net, $1.50

At the Better Bookshops
THE ABINGDON PRESS
NEW YORK Boston Detroit
CINCINNATI Pittsburgh Kansas City
CHICAGO San Francisco Portland, Ore.

and when Coventry Patmore once wrote a fierce poem, against Gladstone perhaps, of whom he said, "His leprosy's so perfect that men think him clean." But Patmore, great poet as he was, could not be called a wise guide in politics. Evening papers in the "provinces" have undoubtedly gained in influence and power over against their morning rivals.

* * *

The Lloyd Georges Celebrate Jubilee of Marriage

Fifty years ago a young Welsh solicitor, David Lloyd George, married, and many congratulations have been offered this week to Mr. and Mrs. Lloyd George upon the jubilee of their very happy marriage. They have had to go through hard times together; during the Boer War the young statesman risked everything by opposing the "patriotic" cause. One day he said to his wife that it would be necessary to take a garret, and she and the children must go down to Wales. But Dame Lloyd George did not hesitate to share the garret.

* * *

Would Guard Purity of English Language

While some correspondents are discussing the pronunciation of Latin, other writers are troubled about the symptoms of degeneration in the use of English. Sir Denison Ross, our leading authority on Eastern languages, has told an interviewer that we must guard against this threatened degeneration. He does not mind slang so long as it is used frankly as slang, but he objects to the distortion of the meaning of words as for example in "I had a terribly good time," or "He was sort of sentimental." Written English should be especially guarded. Sir Denison thinks that "journalese" is going out, but he sees a danger in the brevity of headlines as, for example, in "500 Civilians Feared Dead"; this is not English. It is important to keep a true standard in a time in which the English language is becoming "the second language in most foreign countries."

* * *

And So Forth

Mr. T. S. Eliot's poem *The Waste Land* was arranged for the radio last week. I listened with the book before me, and I must admit that in some ways the arrangement helped to interpret the book. It brought out the sudden changes. But I doubt whether this poem is meant to be heard rather than read; in this it is unlike the choruses in *The Rock* or in *Murder in the Cathedral*, which are splendidly fitted for declamation.

A special body is to visit Palestine to report on the details of partition. An acute observer says that "the government is moving very slowly toward carrying out the partition policy, but doing so stern first! The engines might stop and the ship begin to move in the opposite direction! But I doubt whether the government even if it is not entirely agreed upon the policy can go back.

The representatives called "Embassies of Reconciliation," Mr. Lansbury, Rev. Henry Carter and Mr. Reginald Bartlettt, who have visited the capitals of Czechoslovakia, Poland and Austria agree that notwithstanding the tragic situations in Spain and China the tension in Europe is distinctly less than it has been.

The Lord Chancellor has suggested that infirm magistrates, and those of impaired sight or hearing, should leave the bench. Absentees who live away from the county or borough in which they have acted as justices of the peace should resign. There has been no sudden rush of resignations.

I saw *Mourning Becomes Electra* last week; this week it begins a new run at the New Theater. It is a great play greatly acted. At the end I was left with the question running through my mind—what escape is there from the curse, except the way of forgiveness?

No one in Aberystwyth can remember a storm of such fury as that which swept over that Welsh city this week. It has literally made parts of the Front a desolation.

EDWARD SHILLITO.

"YOUR SERVICE INVALUABLE"

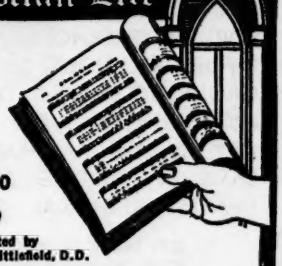
Pastors and official boards are pleased with our methods of money-raising. If you have a debt or need new equipment, make your plans now. Able group of experienced men. No charge for consultation. Bulletin, "Institutional Financing," free on request.

PIERCE and HEDRICK

INCORPORATED

30 Rockefeller Plaza, NEW YORK
837 Phelan Bldg., SAN FRANCISCO
100 N. La Salle St., CHICAGO

A NEW EDITION
Hymns of the Christian Life



New Low Price $90.00 Per 100

Edited by Milton S. Littlefield, D.D.

INDESTRUCTIBLE BINDING
of exceptional strength, warranted to withstand rough usage.

MATCHLESS HYMNS AND TUNES
a rich selection of ageless hymns—new hymns voicing social consciousness. Printed in readable type.

NEW WORSHIP MATERIAL
Sixteen pages of new worship material selected and adapted from Orders of Worship used by Dr. Littlefield in his own church.

This hymnal has achieved nation-wide use because of the following features:—
A rich selection of ageless hymns
Hymns set to the right tunes
New hymns voicing social consciousness
Hymns logically grouped
Responsive readings carefuly selected

Examination copy sent on request.

A. S. BARNES & COMPANY
Publishers Since 1838
67 West 44th Street New York

Worthwhile

1162 former members rejoined the RELIGIOUS BOOK CLUB last year

The allure of promotional literature may attract *new* members, but *former* members rejoin only when they have found membership worthwhile in practice.

It will be worth *your* while to investigate the Religious Book Club plan, by which you obtain the best new religious books when they are first published. There are no dues or fees. You are asked to take only six books a year. *And the first book is free.*

Fill out the attached coupon and let the **RELIGIOUS BOOK CLUB** *serve you, too*

Religious Book Club, Inc. CC120
80 Lafayette Street
New York, N. Y.

Enroll me as a member of your Club and send me free "THE CHURCH & CIVILIZATION," by Lynn Harold Hough. I agree to take not less than six books a year and will remit the regular retail price, plus postage, within 10 days from receipt of each book. I agree to notify you promptly any month in which no book is wanted.

Name.....

Address.....

City and State.....

Brotherhood Week

ANYONE DESIRING BIBLIOGRAPHY OR PAMPHLET MATERIALS FOR BROTHERHOOD TALKS BEFORE RELIGIOUS OR CIVIC GROUPS TO BE GIVEN DURING BROTHERHOOD WEEK FEBRUARY 18th-25th, MAY HAVE THE SAME BY WRITING TO THE NEAREST REGIONAL OFFICE.

DR. JAMES M. YARD
203 N. Wabash Avenue,
Chicago, Illinois

REV. ANDREW W. GOTTSCHALL
3400 Copley Rd.,
Baltimore, Maryland

MR. THOMAS S. EVANS
10845 Le Conte Ave.,
Los Angeles, California

THE NATIONAL CONFERENCE OF JEWS AND CHRISTIANS
300—Fourth Avenue,
New York, N. Y.

Queens Churches Plan for Action

Would Aid Underchurched Areas—Federal Council Hits Arms Increase—Catholics Differ About Hague

(Correspondence from New York)

NEW YORK, Jan. 31.—The Queens Federation of Churches at its annual dinner elected Rev. C. Lawson Willard, rector of St. James Episcopal Church, Elmhurst, as its president; and as vice-presidents, Rev. Thomas Hannah MacKenzie, the retiring president and "dean" of the Queens clergy, Rev. Norman Hall, Rev. James E. Walker and the Hon. Charles W. Foressel, supreme court justice. Mr. Willard is rector of one of the colonial parishes in Long Island organized in 1761. He has formerly served the federation as vice-president and as chairman of the welfare committee. This committee cooperates with the social agencies of the borough and until recently supervised the distribution of food tickets through the churches. Mr. Willard was also chairman of the committee that brought Kagawa to a Queens church gathering of 2400.

Arthur B. Kinsolving, II, dean of the Cathedral of the Incarnation, Garden City, spoke in the absence through illness of Ernest M. Stires, Protestant Episcopal bishop of Long Island, making it a family night for Episcopalians. He quoted Bishop Brent's saying, "the world is too strong for a divided church," and pointed out that the gathering of 350 people at the federation dinner provided the atmosphere and fellowship without which no progress could be made toward unity.

* * *

Would Aid Underchurched Neighborhoods

There are a half million Protestants in Queens of whom 89 thousand claim church membership. Some sections of the borough are overchurched and others, the rapidly built neighborhoods of the last two decades, are underchurched. The federation has had the cooperation of the major denominations in comity arrangements. A few Episcopal rectors have cooperated; but practically no Lutherans until recently, when they supported a plan to establish a weekday church school in a neglected neighborhood.

Parishes contribute the larger part of the $5,000 budget of the federation, individuals giving the rest. With that the organization employs William C. Bennett, executive secretary for nine years, a business manager, and a weekday school secretary, and maintains an office in Manhattan, presently to move to Queens. George D. Egbert, pastor of the First Congregational Church, Flushing, and Andrew Magill, pastor of the First Presbyterian Church, Jamaica, are members of the board of directors.

* * *

Federal Council Condemns Arms Increase

The executive committee of the Federal Council of Churches registered its disapproval of the proposed increase of naval and military expenditures, as "unwarranted by any evidence thus far presented and calculated to stimulate the spirit of fear and unrest which is the parent of war." The council also released a statement signed by heads of the major national denominations endorsing the appeal of the American Red Cross for funds for the relief of civilian war sufferers in China.

* * *

Youth Again Favors 'Collective Security'

Fifteen hundred young people sent by school, club and church groups from various parts of the state, but mostly from New York, sat as a model legislature and adopted resolutions urging increased government aid for youth, condemning fascism and persecution of racial minorities and endorsing President Roosevelt's suggestion "to quarantine aggressor nations." As in the Poughkeepsie conference of the American Student Union the communist influence was strong in support of the adoption of a policy of collective security. Rabbi Hyman J. Schactel of the West End Synagogue was one of the panel leaders.

* * *

Hold Seminar for Youth Leaders

Robert W. Searle of the New York Federation of Churches has been leading a seminar of about 50 youth leaders. He has expanded their information, widened the range of their vision and clarified many foggy ideas. By vote of the members a con-

From Patrick Henry to Woodrow Wilson

EDGAR DEWITT JONES

Writes Eloquently of the Great American Orators in his new book

LORDS OF SPEECH

Master speakers, dramatic scenes, immortal orations are made to live again. The emotional fervor which these men could arouse in their audiences by the witchery of words is shared by the reader.

Widely Approved

The Christian-Evangelist: "To this writing Dr. Jones has brought his esteemed judgment of what makes for lasting greatness in sermon, address, oration. It is a present-day lord of speech writing genially of the art of persuasion; and all of us who presume to open our mouths in public will do well to give him heed."

Boston Globe: "A book worthy of a place in every library."

New York Times: "Fifteen great American orators people the pages of this book; and when the subtitle calls the studies 'portraits' it uses the right word. Dr. Jones makes us see the characters."

Christian Advocate: "Dr. Jones has done a service for public speakers—most of us could speak better than we are accustomed to speak!"

Detroit News: "At once entertaining biography and a sound study of oratorical styles."

$2.00

At your bookstore or from the publishers

WILLETT, CLARK & COMPANY
Chicago and New York

sideration of the attitudes, convictions and personal religious problems of the leaders was preferred as the course for the second series to a course in methods and programs.

* * *

Finds Basis for Social Action In Religious View of Man

Mrs. Mary Simkovitch of Greenwich House told 250 attendants at the annual social service dinner of the Episcopal diocese of Long Island that the only basis for Christian social action was the spark of divine life in every man that differentiates him from the beast. Elmore McKee of St. George's, New York, summarized the economic report of the Oxford Conference and held up the church as the ideal meeting point of the different classes, races and interests in the community.

* * *

Committee to Fight Bigotry

A committee of 30 Protestants, Catholics and Jews to fight bigotry in the New York area was begun at a luncheon given by James W. Gerard, former ambassador to Germany. Those proposed for the committee were all laymen, mostly business men. Charles G. Dawes, Samuel Seabury, Maurice Wertheim and Frank Kingdon spoke in support of the plan.

BRADFORD YOUNG.

Survey Social Conditions

Conservative Rabbinical Assembly of America Takes Stand on Current Issues

NEW YORK, Jan. 21.—The social justice committee of the Rabbinical Assembly of America has just issued a comprehensive survey of social and economic conditions. The Rabbinical Assembly of America is the national organization of conservative rabbis and has a membership of 300 men ministering to congregations in 40 states of the union, in Canada and elsewhere. After reporting the results of its survey, the social justice committee offers the following statement summarizing its recommendations:

"In speaking out on social and economic conditions and international relations the Rabbinical Assembly of America, the national organization of conservative rabbis, is profoundly convinced that it is helping to make the ideals of Judaism a living force in the life of man, and that to be silent in our confused day would mean disloyalty to the long tradition of social justice exemplified by the Torah, the prophets and the sages of Israel. Moreover there can be no permanent peace and healing for Israel unless it be rooted in the social and economic welfare of mankind.

"The social justice committee of the Rabbinical Assembly expresses its profound condemnation of Japanese aggression in China, which is shared by most Americans and has found expression in the popular boycott of Japanese goods.

Oppose Official Boycott

"We oppose, however, any active participation by America in the conflict, whether independently or through so-called collective action with other powers. We urge complete abstention not only from actual war but from economic sanctions or a government boycott, which must inevitably lead to war.

"We favor the immediate passage of the federal anti-lynching law and the ratification of the child labor amendment.

"We urge renewed peace efforts between the A. F. of L. and the C.I.O. leadership for the benefit of labor and the country as a whole.

"We heartily commend the mediation work of the National Labor Relations Board and most employers and labor unions, who with a handful of exceptions have found the way to negotiate their differences and avoid industrial conflicts.

"We declare that the welfare of millions of Americans now on relief or in need of assistance must not be sacrificed for the sake of a "balanced budget," which cannot be a standard of government expenditures, in a period of acute suffering and crisis.

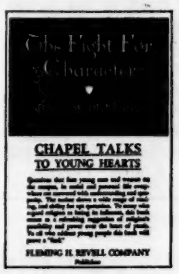
"We condemn all acts of interference with civil liberties and call upon all Americans to safeguard against encroachment the blessings of American freedom.

"We condemn the introduction of ghetto benches in Poland and call upon the Polish government to meet its obligations for the protection of its Jewish citizens with sincerity and energy.

"We condemn the rapid nazification of Roumania and the degradation of its Jewish population and call upon the conscience of the American people and our government to voice its disapproval in unmistakable terms.

"We extol the heroic self-restraint of the

THE FIGHT FOR CHARACTER
(Second Edition)



Dr. John W. Dunning
Minister First Presbyterian Church Kalamazoo, Michigan

Addresses To College Men And Women.
A "Find" For All Who Lead Youth.
"Stimulating Reading In All The Freshness Of Modern Thought." Michigan Christian Advocate

At All Bookstores $1.50

FLEMING H. REVELL COMPANY
158 Fifth Avenue New York.

NEW PRIZE CONTEST FOR
BEST TRACTS
First Prize $100 and Gold Medal
Second Prize $50.00 Third Prize $25.00
Send for full particulars
AMERICAN TRACT SOCIETY
7 W. 45th Street, New York, N. Y.

COMMUNION WARE IN CHROME

Handsome as Silver Costs Less
Untarnishable Holds Lustre
ALSO IN
White De Luxe Finish and Aluminum
Our Six-Page Folder of MEMORIAL SUGGESTIONS illustrates our Brass Chancel and Altar Crosses; Offering Plates in Brass, Chrome, Oak and Walnut and Hymn Announcement Tablets. *Send for your copy.*
GOODENOUGH & WOGLOM CO.
296 Broadway Dept. 23 New York

Burning Question
Making Your Living in a Monopolized World
By LOUIS WALLIS
Formerly of the Federal Department of Labor

The thesis of this little book, which can be read in one hour, is more important to the average business and professional man than Politics, Washington, the New Deal, etc. The fundamental economic problem of our country is not Government vs. Business, Capital vs. Labor, or Liberal vs. Conservative. It goes deeper than that, and its solution is more permanent! Secure your copy today.

Pocket size, 75 cents, from your bookseller, or send check direct to—

WILLETT, CLARK & COMPANY
440 SOUTH DEARBORN ST. CHICAGO, ILLINOIS

Jewish community in Palestine under grave provocation. We reiterate the truth that Zionist aspirations in Palestine are not inimical to any legitimate right to the Arabs. On the contrary Zionism is perfectly compatible with mutual cooperation and amity between Jews and Arabs in the Holy Land. We urge that further efforts be made to bring Jews and Arabs together for a discussion of a program whereby both peoples may live in Palestine without domination and without strife. ROBERT GORDIS.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Boy of the Streets

(Jackie Cooper) (Monogram) Social evils of slum life vividly shown. Jackie—with marcel!—smart, benighted hero, taught by worthless father that "only saps work," lies, cheats, steals, fights too amusingly. Intended ethical values lost. Joining navy cures all.

For A: Fair. For Y: Perhaps. For C: Unwholesome.

Club de Femmes

(Danielle Darrieux) (French dialog, English titles) Highly sophisticated comedy concerned with sex impulses of girls isolated in elaborate clubhouse. Real artistry in subtle characterizations, dialog, acting, direction. Dramatic values high. Subject-matter too Continental for most American taste.

For A: Notable. For Y, and C: By no means.

Happy Landing

(Sonja Henie, Don Ameche) (Fox) European flight a la Harry Richman. Crude, cheap romance by sappy villain, bad taste comedy, banal singing, tortured music. Sonja's skating wonderful as ever, but flimsy story and half-inch eyelashes do not help.

For A: Feeble. For Y: Not the best. For C: No.

In Old Chicago

(Alice Brady, Ameche, Power) (Fox) The O'Leary family glorified in a faintly historical, seething melodrama of old Chicago. Real character values and amusing grotesque in first half. The rest becomes an expert chaos of tremendous "effects," violent thrills, deafening pandemonium. More colossal than important.

For A, and Y: Very good of kind. For C: No.

The Jury's Secret

(Kent Taylor, Fay Wray) (Univ) Circumstantial evidence tries innocent man for murder while killer sits on jury. His one vote for acquittal causing deadlock, he is smugly content, but fiancee, stumbling on evidence of his guilt, persuades him to confess. Very incredible, sensational, suspenseful.

For A: Hardly. For Y, and C: No.

Love Is a Headache

(Gladys George, Rooney, Tone) (MGM) Imitating "Wise Girl," two impossible kids are orphaned and saved by hero and heroine. Good intentions nearly wrecked by well-meaning but dumb publicity man. Much supposed comedy more painful than funny. Waste of George and Tone.

For A: Dull. For Y: Poor. For C: No.

Night Club Scandal

(John Barrymore, Lynne Overman) (Para) To start, clever club man kills faithless wife and frames lover. Cleverer newspaperman—expertly comic role by Overman—follows tangled clues and solves all. Daft mixture of fun and suspense to the end.

For A: Good of kind. For Y: Mature. For C: No.

Non-Stop New York

(John Loder, Ann Lee) (Gau-Brit) English chorus girl, penniless in New York, is only witness to gang murder. Then long struggles in London, hectic trip on trans-Atlantic plane. She outwits gang and saves innocent man from death sentence. Villain melodrama.

For A: Depends on taste. For Y: Hardly. For C: No.

In Multiplied Small Gifts
Are Financial Resources To Help Your Cause
OUR DIME INLAY BOOKLETS
Offer the Simple Method
Attractive—Convenient—Inexpensive
Proved by Many Churches, Sunday Schools, and Other Organizations
Let Them Work for You • Special Designs for Easter
Samples will be sent free on request.
GOODENOUGH & WOGLOM CO.
296 Broadway Department 23 New York, N. Y.

100 Poems of PEACE
Compiled by Thomas Curtis Clark and Winfred Ernest Garrison
The poets of yesterday and today—Markham, Lindsay, Galsworthy, Oxenham, Longfellow, Tennyson and 70 others sound the call to peace and world brotherhood. Says the *Union Seminary Review:* "This book will remain for many years as the best collection of poems of peace." $1.25
Willett, Clark & Company
Chicago—New York

CREATIVE SCEPTICS
By T. V. SMITH
Doubting One's Way to Self and God—Descartes. Doubting One's Way to Spiritual Peace—Spinoza. Doubting One's Way to Honesty and Sympathy—Hume and Schopenhauer. And other illuminating chapters by a modern teacher-philosopher. The reading of this book will stir up and refresh your mind and heart.
$2.00.
Willett, Clark & Company

Subscribe for The Christian Century

Circulation Manager, THE CHRISTIAN CENTURY
440 South Dearborn St., Chicago, Illinois:

Please enter an annual subscription for—

Name_____

Local Address_____

Town and State_____

☐ Enclosed find payment in full.
☐ Remittance will be forwarded on receipt of bill.

Rates: Domestic, $4.00. Canadian, $4.52. Foreign, $5.56.

All eyes today are turned to the East!

Many people believe that the tension and chaos in the Far East presage the continued spread of war, and possible relapse into barbarism. DR. WILLIAM PATON, Secretary of the International Missionary Council, is more hopeful. He bases his hope upon the fact that he has found in Japan, China, India and the Near East "a church alive and militant," though confronted with a host of grave problems. In his new book

CHRISTIANITY IN THE EASTERN CONFLICTS

he tells of his findings in the Far East, and sets forth the gospel that is valid alike in East and West; the relation of the younger churches to community and state; the life and witness of the church; and its relation to the social order.

Dr. Paton's book looks forward to what may be an epochmaking gathering—the world meeting of the International Missionary Council which is to be held in Madras next autumn.

This book is *a powerful apologia for Christian Missions!*

$1.50

DAN BRUMMITT, Methodist Editor comments on Dr. Paton's book:

"If you have been reading the church papers lately, you have noticed that the churches have a direct and very large stake in the war now going on in China. But what that stake is few of us really know; so I am glad to get *Christianity in the Eastern Conflicts,* by William Paton. He *does* know. He knows from first-hand and recent observation.

"No one who is interested in missions can afford to pass up this book. It is more than something that will affect our giving in missions. It will produce a *strong confidence in missions,* and it will give also some new reasons for believing in missions.

"It will also show you that we can't be missionary with one hand and militaristic with the other!"

The Two Master Books on Oxford and Edinburgh

The Oxford Conference: OFFICIAL REPORT

BY J. H. OLDHAM

Comprehensive, definitive, official. Contains a full-length story of the conference, with extended comment on the leaders of the conference and their messages. Reports of the various sections, complete. Also six important Appendices. Dr. Oldham, more than any other man, was responsible for Oxford.

$2.00

World Chaos or World Christianity

BY HENRY SMITH LEIPER

A popular presentation of the conferences at Oxford and Edinburgh—intimate, vivid, interesting. Indicates the leading addresses, gives the heart of the Reports, challenges the churches to unite if civilization is to be saved.

$1.50

FROM YOUR BOOKSELLER OR THE PUBLISHER

Philosophy for Today

Beyond Humanism

BY CHARLES HARTSHORNE

Treats the philosophy of Freud, Marx, Santayana, Russell and others, leading on beyond them to lay a foundation for a philosophy of God, nature and man. **$2.50**

American Philosophies of Religion

BY H. N. WIEMAN AND B. E. MELAND

Sweeps the whole field of modern religious thought from Royce to the Niebuhrs. Fifty-six constructive contributors to philosophy of religion included. **$3.00**

WILLETT, CLARK & COMPANY • Chicago and New York

A Definite Experience of Faith and Consecration Is Our Heritage

April = May = June

The Upper Room

Every Christian owes more to the past than the fact of a Christ who is our divine Lord. The experiences of redeemed men are our most precious heritage. In their hearts and lives have been demonstrated the evidences of the saving grace of the Son of God.

On May 24th more than 10,000,000 Methodists throughout the world are commemorating the Aldersgate experience of John Wesley, in which he uttered those words cherished by evangelical believers the world around, "I felt my heart strangely warmed."

The April, May, June issue of THE UPPER ROOM is dedicated to the faith of millions of Christians in a definite experience of faith and consecration that warms the heart of the confessing believer.

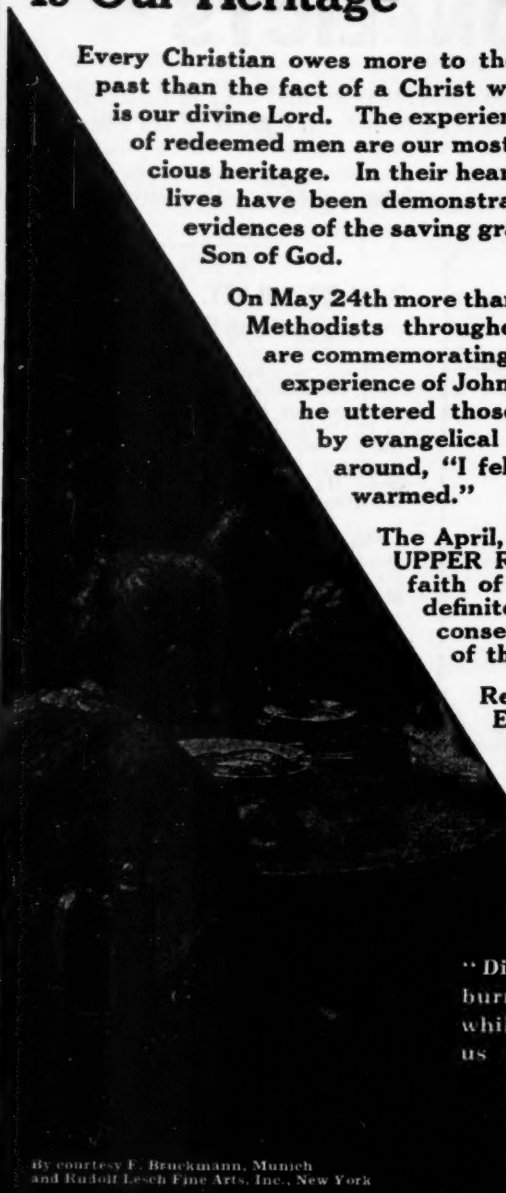
Remember that THE UPPER ROOM, EL APOSENTO ALTO, is now available in Spanish at the same price and on the same terms as the English edition.

Of course, all pastors will want a supply of this issue and we advise you to place your order early. It is now ready for you.

Five cents per copy in quantities of 10 or more. Individual, yearly subscription, 30 cents; foreign, 40 cents.

Order from

THE UPPER ROOM
650 Doctors' Building
Nashville, Tenn.



"Did not ou... burn within u... while He opene... us the scripture... Luke 24: 32.

By courtesy F. Bruckmann, Munich and Rudolf Lesch Fine Arts, Inc., New York

Artist: Fritz von Uhde